

RELIGIOUS PHILOSOPHY JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

\$3.00 PER YEAR IN ADVANCE.

Death wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

[SINGLE COPIES EIGHT CENTS]

E. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, MARCH 5, 1870.

VOL. VII.—NO. 24

Literary Department.

The Life Stream of Man and Woman.

BY MISS J. A. SUNDRELL.

Upon the banks of a tiny stream,
Which from the mountain rocks, did gleam
Like a silver thread, and wound along
Through moss and flowers with murmuring song
There played two children, a girl and boy,
Among the pebbles in childish play;
And each so happy and full of glow,
Seem'd like the stream in nature free.

They waded on and the brook grew wide
And I saw them baying with wilder cry,
The stream, each gathering flower that grew,
Upon its banks, in the gleaming day.

Or climbing trees where the wild birds sung
In the branches, which o'er the waters hung,
And going away in the bright blue dream,
Where the sunlight strays from far of home.

And thus with play the mountain's crest
And the eagle's home, in her lofty nest,
And they came on the glory with wondering eye,
Till weary of searching the bright blue sky.

They fell asleep in a golden dream,
And the hours sped on with time unseen;
And none could doubt but nature smiled,
To see her treasures upon each child.

That God made the sunshine, the fruit and flowers,
Alike for both in their youthful hours,
But as time sped on, a change came o'er
The two that seemed so equal before.

For the stream had grown to a river strong
By its banks, to gather on every side
The wealth of fane for his manhood's pride.

From the halls of learning of ancient lore,
He coaxed the wealth of mind to store,
And the world's bright laurels he gathered now,
To crown with honors his manly brow.

But where is she, who strayed by his side,
Gathering treasures where the stream did glide
The same as he, in their youthful hours,
Gathering life from nature's bowers?

Ah! the world has said the time has come,
Her sphere is only with her home;
That God had destined her to be a wife,
Upon only those of man's life.

That the life of life with its joys so fair,
Bringing wealth to the mind and the intellect rare,
Were only a gift by that beautiful hand,
Preserved most surely, for none but the man.

Oh selfish man! when treasures by thee,
On the river of life are gathered so free,
Thou forgettest those who were made
By a partial hand at thy feet to be laid.

[From the Baltimore Telegram.]

BALTIMORE.

Spiritualism, as taught by the Angels.

BY WASH. A. DANIELIN.

T. W. H., J. S. T. Ambrose I. and Mary W. will find answers to their questions in a small volume entitled, "How and Why I Became a Spiritualist," the fourth edition of which was lately published and is being rapidly sold.

We will endeavor to reply to other inquiries in our next number.

We had intended this week to relate some incidents that occurred during our earlier investigations, similar in character to the "Flower Manifestation," given last week; but the spirit of one to whom we were fondly attached when she was a dweller upon earth, desires to present some thoughts upon the Spiritual birth and education of children.

She had two darlings to greet her entrance to the higher life, and another whose little form was laid with her in the grave, both mother and child having fitted from earth almost in the hour of her birth.

She was a devoted mother when here, and she and her little ones have oftentimes revisited us, and given bright and beautiful pictures of their home with the Angels.

THE BIRTH AND EDUCATION OF CHILDREN IN THE SPIRIT-WORLD.

What myriads of those little beings who come from the invisible—from the vast depths of the infinite and unknown—from the interior recesses of the laboratory of nature, where the primal forces of matter combine, and their interior spiritual essence combine; forming in their aggregation not only the physical body, but the living soul—how many of these beautiful entities are brought forth into the external, and pass like shadows from your sight?

What lamentations fill your home daily! How many weeping mothers refuse to be comforted?

Is there indeed any form of consolation known to those who claim to be the spiritual guides of the people?

When the frenzied mother accuses God of injustice, and demands of omnipotence to restore the little one who lies cold and inanimate upon her bosom, what comfort has theology for her in this, her hour of despair? What can he, to whom she has looked up as the appointed ambassador of the Most High, say that will blind the mother's heart? When in solemn tones he responds, "The Lord gave and the Lord hath taken away—blessed be the name of the Lord"—does that bring the rebellious spirit into submission? Not at all. She who looks upon her child as an embryonic form of life; she who has given of her love, her hopes, her aspirations; who has

drawn from every department of her nature to give substance to this little form, which is yet unconscious of its claim upon her affections; she who bore all the pangs of labor in giving it to the earth; she who nurtured it with the life current flowing from her bosom; she whose deepest joy was centered in its smile—can she bend her burdened spirit and say, "Blessed be the name of the Lord!" No! Her cry is, "Give me back my child! Give me back my child! Oh, cruel, cruel Master, strike any blow but this! Take all I have, but give me back my child!"

One section of the church tells you that unless ceremonies are performed over the child, its spirit cannot enter the Kingdom of Heaven. Another representative of that venerable organization, some years ago declared that hell was paved with infants' skulls. Time has developed better views, but still there is no conception among theologians of the condition of children who have passed from your world. Theology has never attempted to solve this problem. It only tells the mother that this is an affliction visited upon her by a wise Providence, to lead her to eternal salvation. Thus it leaves her without intelligent consolation. Her child is dead, and as she lives a life acceptable to Deity she may hope to meet it in another world. But this is all that she must ask.

SPIRITUALISM—that beautiful Gospel which will in time dispel all the sorrows of earth, comes like the dew to the parched flower, re-animating and revivifying the drooping heart of the mother. It does not with solemn countenance affirm that the Lord took a little child from earth in chastisement of the wickedness of its parent. It says, "Mother the laws of life are immutable. No suspension of their action can ever occur. If you would bring into life healthy, happy and well developed offspring, you must study the laws that govern the reproductive force of your nature. You must bring to the formation of your offspring healthy and harmonious conditions. While that offspring is in its embryonic state, you must draw closely into rapport with the divine mind, as manifested in the operations of nature, and concentrate upon the yet unborn child the nobler influences at your command. While your physical structure gives symmetry to its body, your mental condition will be reproduced in the mind. And when once the laws of generation are understood and properly respected, children will not be torn from their cradles to be hurried to the grave. When the Divine Philosophy now called Spiritualism—has shed its radiance upon the world, the grosser sensual conditions will disappear, licentiousness and debauchery will no longer deface humanity, and children will not then, as now, be the offspring or representatives of the lower and degenerate elements of the higher condition it reached, the mother asks what has become of my child? Where has it gone? Will it know me if I am so fortunate as ever to see it again?

Mother, let your heart be at peace. There is no flaw in the Divine Economy. Infinite Wisdom and Infinite Power do all things well. Because through the ignorance of the grosser or physical laws, thy child has not matured on earth, do not imagine that it remains in its unfinished state throughout the endless ages. Able hands and wiser heads than thine take the little one in charge, and it unfolds its germinal powers with greater rapidity than it would have done if left with thee. The infant does not remain an infant. All grades of childhood have their growth as naturally, and sometimes more healthily in our sphere than in yours.

When, in consequence of the imperfections of the physical body, the little spirit cannot properly retain its hold upon the grosser matter of earth, it is released, there are those who are drawn by love of children to your sphere, and by a magnetic influx give strength to the struggling little one, and thus assist at its spiritual birth; and while the earthly mother is weeping over the inanimate form of her child, the spirit is nestling upon the loving bosom of one who will nurture it with tenderness and guide it more wisely than could the mother.

When children are transplanted to our realm, their growth and progress are more rapid than with you, because the laws of life are better understood by us who live in the world of causes, and those who have the care and cultivation of children in this world are far in advance of the nurses and pedagogues of your material sphere.

While all the joyous sports in which children can indulge are multiplied here, the cultivation of the intellect is ever a feature in their training; here the little one is not held to the alphabet, the primer, or the spelling book, to gather knowledge of letters, syllables and words; but the young faculties expand, they are directed to the manifestations of life and circumstances around them. They are taught when gazing upon the floral beauties of this sphere, that they must seek not only to know the relation of the stamen and pistil, and petals, but to search after the laws by which atoms are drawn from their primitive associations, and made to blend in this form of beauty. They are taught to seek knowledge of those laws by which fragrance is diffused and exhaled from the flower. Thus the power of thought is developed, and analysis and synthesis are among the studies of the pupils in our primary schools.

When these simpler combinations are mastered, the mind is led to the contemplation of higher themes. Our pupils pass on and on, as the faculties are unfolded and the intellectual powers are expanded, through all the many interminable and intricate combinations, until they penetrate the sphere of psychic worlds. There they are taught how planets are formed, what relation they bear to the solar orb, how they are drawn into their orbits, and by what law their revolutions are governed.

But while these lessons, appropriate to our

sphere, are being gained, the pupil is not permitted to lose knowledge of those from whom he derived his birth in the earth form.

All children who have been drawn from earth, are returned frequently to the scenes with which they would have been familiar. The infant is never allowed to forget its mother. The guardian spirit brings it tenderly to earth, and lays it in the mother's arms. Often, when in slumber, the fond mother dreams of the little one whom she thinks is lost, that little one is nestling in her bosom or playing about her pillow. As the child advances in age, it is brought to earth that it may acquire knowledge of that life from which it was prematurely taken.

It is necessary that every child of earth should have some of the experiences of earth. They are therefore brought into the midst of the family, participate in the plays of their little brothers and sisters, observe the thoughts and listen to the words of their parents. They are thrown into other associations; and when once it is known that your loved ones, though unseen, are near, how circumspect will you become.

Wist youth who loved and respected a fond mother, would indulge in profanity or enter a house of dissipation or debauchery if he knew that mother's eye was upon him and that mother's heart sorrowed at his degradation?

Spirits witness all your conditions. They see your trials and temptations, they rejoice over your victories.

There is no department of knowledge, but of right belongs to man. He has been made in the image of God; germinally, he possesses every faculty—infinite degree—that is inherent in the infinite mind. He has not been so imperfectly constituted that he can fall into decay. While the body crumbles, the spirit is immortal, and whatever knowledge it fails to gain in the mundane sphere, will be gathered in the eternal future, and man will look upon the shadows through which he has passed as merely the background that throws out more distinctly the brilliant colors of his life picture.

SPIRITUALISM.

Milton's Paradise Lost with Variations—The Devil and Diabolism—Tyranny Present.

From the Troy Times.

Apollo Hall was crowded to its utmost capacity last evening by hundreds of people who were prompted by curiosity to hear and see the last spiritualist star that has fallen upon our local planet. Not only was the hall crowded, but hundreds of people were turned away unable to obtain standing room. At 7:30, E. V. Wilson, the test medium, advanced to the front of the stage and invoked the patience of the audience. Mr. Wilson is a very terrestrial looking person, and when he becomes a spirit we should judge that he will weigh about two hundred and fifty pounds less than he does now. After uttering a choir of three persons he announced that he had discourse by speaking that as he was walking the streets yesterday passed a couple of gentlemen, one of whom said to the other, "that is the spiritual speaker spoken of in Monday's Times." Some conversation ensued on the subject, and he said that he believed in Spiritualism was true, but that it was of the devil and diabolism. From these words the speaker took his text, and discoursed on "The Devil and Diabolism" for almost two hours. At the outset he asked the question, pertinent, so he said to the subject, "Is God the author of evil?" The nature of the doctrine as taught by the Church would, he asserted, lead to the idea that God was masterful, in that the devil gets the wholesale traffic in souls. Is this Devil mundane or ultra mundane? Is he a mortal and physical being or an immortal and spiritual creature? Is he co-eval with or subsequent to man? After asking these questions the speaker discussed the devil as a spiritual being, and quoted copiously from Milton's "Paradise Lost." A battle between the Almighty and Lucifer was described in language certainly graphic enough. Dead spiritualists, he declared, were believed to be in league with the devil, and he believed Satan was deceived and retired to good order. During the night he invented hellish engines of destruction and prepares for the fight on the next day. When the sun rises the hosts come together again and God's army is defeated. He then spoke on the command of the Lord to Eden. Another battle occurred and the devil and his angels were conquered. "Tell me, Christians," said the speaker, or the spirit which he gave the audience to understand, "was talking through him, what security can I give you Spiritualists, if we assent to your doctrine, that we will not have another rebellion in heaven if some of our ambitious Americans get there?" After he had created the world God is represented as resting from His labor and looking at His handiwork as a pleased child would contemplate a new toy. Satan calls the demon around him and says on a throne of molten matter which is all ablaze; (vide Milton's Paradise Lost and the Miltonian Tableau, an exhibition patronized by all the churches in the land) the Devil designs a plan for marring the symmetry of God's creation. Although he is God's prisoner he leaves hell and goes into the Garden of Eden. Where is God? His castle is in danger! His own image is being polluted! Where is God? Asleep and lost while the enemy is sowing damnation! This is a strict definition of the doctrine of original sin. God is a failure, and the purity of his world a delusion.

The Devil as a serpent was next examined and looked at as a physical being. We are told that the "Serpent" was more subtle than any beast of the field which the Lord God had made. Pray tell us is this the Devil? Orthodox teachers that God made all things for a purpose, and he who opposes the serpent opposes God.

Here, the speaker, or spirit, threw down the gauntlet to clergymen to discuss with him the proposition that whatever the dominant church has persecuted and cursed in the past has proved to be the salvation of the race in after ages. Did the Devil tell the woman a lie when he said, "Eat of this and ye shall not surely die"? The orthodox sect say that child, Eve, lived seven hundred and twenty-nine years after that good long day, and longer than any of us shall live. Man ate the fruit, and God made him to die. But God has redeemed him, says orthodox. Then God had made a concession that he was wrong.

We have got the Devil associated with God to carry out the Almighty's purposes, yet the church denounces his Satanic majesty. All our greatness, all our religion has come from that entrance into the garden. Man was naked, and knew it not. He sinned, and knew that he was naked. This sin brought toil, and toil brought skill, science, education and all that beautifies and ennobles the race. Cain's sin was also deplorable, and it was claimed that that sin brought a blessing to man. The life and doings of Jesus were also spoken of. Born of uncertain parentage in a manger. He was cursed as a Devil. To-day he is the deification of humanity. Jesus has been cursed for his crime, yet the day will come when the name of Jesus will glow with the light of heaven. Jesus is really the author of the plan of salvation. For that purpose Jesus said that he was created. Without him there would have been no betrayal, no crucifixion, no resurrection of Christ, no salvation. He performed his mission, and why send him to hell and Jesus to heaven as a mediator for us. We do not enter a plea for Jesus, but for foreordination—an orthodox specialty. In the early history of the Christian church it was bitterly persecuted, but as it grew stronger it turned the tables, and the speaker said that the bloody doings of the Roman church are too terrible to repeat in this age of enlightenment. Luther, Melancthon and Calvin came and were cursed by the sect of the Devil. To-day they are venerated. Methodists a century ago were persecuted and their doctrines called diabolism. To-day they boast that their church steeples are four inches higher than any others, consequently they are four inches nearer heaven.

The early history of the other denomination was recalled, the gradual progress depicted, and all were given a first rate notice. Now the Devil Spiritualism is abroad and he is raising the devil, but when he has been with us a little longer he will be looked upon as a pretty respectable person.

The scientific history of man was next treated, the object of the speaker being to prove that the seeds of intelligence throughout the country, great inventions and discoveries were looked upon when made as the works of the Devil. Galileo promulgated the theory of the revolution of the earth. The church made him sign a recantation. He was interrogated to this by the Devil, but inspired for a moment with a thought that would not let his lips remain closed, he uttered the words, "It moves more." Back to prison an aged man, he ended his days, and to-day philosophy puts to shame his persecutors. Newton suffered because of his discovery of the law of gravitation, and the most of Maynooth was persecuted terribly for inventing printing. He was looked upon with horror. One man made a bible in thirty days; less time than it would take a thousand priests! Away with him, he is possessed of the Devil! Burn his books, and scatter the ashes far and wide! Thank God, it is done, and today these same bibles are shaking down to its very center! Go into the offices of the New York Ledger, Harper's Weekly and the Herald (he might have added the Troy Times), and look at the four, six, eight and ten cylinder presses—talking machines—that are scattering the seeds of intelligence throughout the country, and say if you can that this Devil of printing has not grown to be a power. Who does not know that Hugh Miller went mad trying to reconcile Christianity and geology? Now, the latter is a recognized science. The electric light, a few years since no better time five and a half hours in a late race from London to San Francisco. God is everywhere. The progress of his electric currents brings him nearer to earth. This electricity outstrips the thought of man. It is velocity concentrated and is God among men. "Futurology was condemned in its early days. It contradicted the bible and said that men's thoughts were in their heads instead of their breadbaskets. To-day this prognostical Devil is an acknowledged truth, and ministers are quite willing to give ten dollars for certificates that they have got something inside their heads we were outside.

What does Spiritualism do? The grave has lost its terrors for us. There is no immortality, merely change. Man, the last link in creation, is become the first link in eternity. It has taken the field as an iconoclast, and is striking deadly blows at the tree of error.

Mr. Wilson then spoke of some of the spirits who had been called up. One was named Leaning and formerly lived in the "burgh." He was when in the flesh a minister, and it was living now would be about twenty years of age. He died in Auburn. Another, named John Bennett, twenty years ago lived in Albany. Fifteen years ago he lived in Troy. A spirit whose name the medium undertakes to be Bennett said he formerly kept the Troy House, and that his death was occasioned by an unlimited use of acid spirits. Mr. Bennett must be a fraud, as no one of that name ever kept the Troy House. A West Troy spirit named John DeWitt, who formerly ran a grocery, was also announced as being present. A few statements relative to this person were given, and they were recognized by several.

At the conclusion of his effort the speaker promised a séance to-night, at which he hoped to have present a lot of spirits—admission twenty-five cents.

Literary Notices.

A HELPING HAND FOR TOWN AND COUNTRY: An American Home Book of Practical and Scientific Information concerning House and Lawn; Garden and Orchard; Field, Barn and Stable; Apiary and Fish Pond; Workshop and Dairy; and the many important interests pertaining to Domestic Economy And Family Health. By Lyman C. Draper, Secretary Wisconsin Historical Society, and W. A. Croft, Author of "The History of Connecticut," Etc. Introduction by Horace Greeley.

This is a splendid volume for those who desire a book containing useful information on almost every conceivable subject. We are personally acquainted with one of the authors, Lyman C. Draper, and know him to be a man possessing rare intellectual attainments, and well adapted in every particular to compile a work of this character. For a long time he has been Secretary of the Wisconsin Historical Society, acquitting himself in such a manner that he reflects honor, not only on himself, but the state whose interest he is subserving.

The following is a brief synopsis of the contents of the work.

Introductory Essay: Horace Greeley; History and Progress of Agriculture; Soils; Fertilizers; Plowing; Drainage and Irrigation; Field Crops; The Vegetable and Flower Garden; Fruit and Fruit Trees; Foes of the Farm; Wood for the Farm; Live Stock; Poultry, Bees, and Fish Culture; the Dairy; Architecture of the Homestead; the Workshop—Tools and Implements; Farm Economy; Domestic Economy; the Kitchen and Dining Room; Family Health; the Cream of Facts.

A book of this character, containing over 900 closely printed pages, can not be correctly represented in a brief notice. "Speaking of wheat," the authors say:

"An average acre of wheat carries off with it no less than 210 pounds of inorganic elements, namely: 20 pounds in the grain, and 190 pounds in the straw—a striking proof of the importance of conserving the straw upon the land. Harley takes off 213 pounds—33 in the grain, and 180 in the straw. Oats take 316 pounds—32 in the grain, 30 in the husk, 54 in the chaff, and 200 in the straw. A crop of turnips, of twenty tons per acre, when removed off the land, carries off 650 pounds of mineral matter. Potatoes, including the tops, take off 580 pounds, the tops containing about 400 pounds. Cabbage carries off nearly 1,000 pounds.

It will pay the farmer to study these figures. That more intently he makes himself acquainted with the constitution of his soil and subsoil, and the chemical effects of his manures, and of the needs of his prospective crops, the better qualified he will be to adapt one to the other, and the more likely to reap bountiful harvests.

The natural character of the land indicates what crops should be put thereon, and what manures will most profitably modify it. The relation between the plant and soil is very intimate. Each field will best support a vegetation suited to its own nature; and though it may be counteracted to some extent by the efforts of the agriculturist, yet on the cessation of these efforts, the vegetation returns to its original type. The love of plants for certain minerals confines them to very narrow limits; and where an alteration of the soils occurs, whereby the mineral is diminished in amount, or removed out of the soil, the plant disappears. This frequently occurs in fields which have been limed; the character of the weeds is changed, and a new set of plants, which delight in lime, displaces the older growth. The hemp, flax, nettle, and all of the botanical family urticaceae, flourish in soils which contain potash; the salmonberry family, as sambar, glasswort, and saltwort, in soda soils; and the leguminosae, as clover, beans, and peas, prefer soils which have plaster as a constituent.

In fact, there is scarcely a subject in the whole range of science, that is not thoroughly discussed, and many facts advanced in reference thereto, that can not fall to interest and instruct. Under the Head of "Field Crops," the authors treat of many subjects that should be familiar to every farmer.

For particulars in regard to this book, we advise our readers to address one of the authors, Lyman C. Draper, Madison, Wis.

The Atlantic monthly for March is before us, and as usual is a gem worth placing on the best shelf of our library. Field, Osgood & Co., publishers, Boston.

The Radical for March is as usual full of good reading matter, and cannot fail to attract the attention of the thinking mind. Terms \$4 per year. Address S. H. Morse, office of the Radical, Boston.

The Esopior is a new monthly magazine, devoted to the elevation of the Race. It is well worth the price of subscription, \$1 per year. Address C. L. Van Allen, 171 Broadway N. Y.

Harper's Monthly for March is certainly a valuable number. Its illustrations are fine; its teachings of a high moral bearing, and its "Drawer" full of sharp sayings. Send for it. Address Harper and Brothers, Franklin Square N. Y.

Original Essays.

For the Religio-Philosophical Journal.
Inspiration.

BY ABNER DAVIS.

Letter from A. S. Coon.

XENIA, OHIO.—D. B. Tiffany writes.—If Brother Wilson, or any other good test medium would come to Xenia, they could do a good thing, make Spiritualists and money too, I think.

For the Religious-Philosophical Journals
Sermons on Scripture Texts.

For The Religio-Philosophical Journal

Richmond, the Progressive Lyceum, etc.
LETTER FROM CURTIS'S

But of Richmond as a place to reside, I do not wish to say a little before I close. It is situated on a high rolling ground, on the east bank of the White Water river, in the midst of one of the most fertile regions of the State. The salubrity of the climate is well known, and is free from all intemperate diseases. It is one of the healthiest places in the west. Land is worth from fifty to one hundred and fifty dollars per acre according to location and improvement. Real estate is rapidly enhancing in value. Few places in the west offer greater opportunities for investment.

Richmond is a manufacturing city. Agricultural machinery and implements of almost all kinds are made here. Probably there is more agricultural machinery made here than in any

А. С. СЕРГЕЕВ, ИРКУТСК.

THE LEAVEN AT WORK.

me intent as well as not, it was not wrong." In concluding the lecture, the speaker said that the City with golden streets and pearled gates, he said that many souls began to enter the burning lake before they left the body, and that many were walking the streets of the New Jerusalem even now and here.

If the speaker had been in the church during the discourse, he would have taken it to be a noble defense of our Philosophy, and taking it together, it was a good lecture on Spiritualism and the source from which it came, makes it all the more significant, for it shows that the lesson of the world was not only being taught, but the effect of it, and the palp it beginning to "know" that the great truths of the new light are shining even for them. The question arises: what will be the end? God only knows; but predicted that in 100 years, the Church was about to believe that.

REMARKS.—Thanks, dear brother. You are pursuing the right course. If all of our friends who are able, would circulate the paper for a short time among liberal-minded people, our Association could be quadrupled as it ought to be in one year.

WOODBALL, Ill.—James Pratt writes, "J. B. Cramer and myself are the only out-ropes. Do not assist in Woodball, and you may set us down as life subscribers for the JOURNAL, or until you receive our money." I have no objection to my paying for it, and if we read it we will pay for it. I send me No. 31. I have either lost it or it does not reach me. I suppose E. V. Wilson's address is 140 N. 3rd St. Union, Mo. I will send him a copy to read it. Dr. Seay is in Galena, and from information, is giving good satisfaction, and performing

Religio-Philosophical Journal

J. S. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.
Office, 187 & 189 South Clark Street,
Chicago, Ill.
LARGE TYPE
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.
CHICAGO MARCH 5, 1870.

TERMS OF THE
Religio-Philosophical Journal.
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SUBSCRIBERS are particularly requested to note the expiration of their subscription, and to forward what is due for the coming year, with or without further reminder from this office.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office, whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it, until payment is made, and collect the whole amount.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected for a period, is evidence of intentional fraud.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be marked "Smith J.—Dec. 10—70." The 10th and 1870. If he has only paid to Dec. 10th, 1869, it would stand thus: Smith J.—Dec. 10—69, or perhaps, in some cases, the two last figures for the year, as 70 for 1870, or 69 for 1869.

Those sending money to this office for the Journal, should be careful to state whether it is for a renewal, or a new subscription, and write their proper names carefully.

All letters and communications should be addressed to J. S. Jones, 187 South Clark Street, Chicago, Illinois.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. X.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

The Question of "Mind Shades" again considered.—Reuben Field, the Wonderful Prodigy.—The Ancient Chaldeans.

For three numbers of the JOURNAL, we have traced the early life and history of Jesus, giving interesting events connected therewith, showing conclusively that a high order of spirits were the ones mainly instrumental in planning this "scheme of Salvation" in regard to which the various Orthodox Commentators have expatiated so largely. Though we have given many facts connected with Christ's development, we have only thrown a little twilight on this magnificent theme of development, giving you a slight inkling of reference to the beautiful results produced by nature's forces, when controlled by the high intelligences in the supermundane spheres. Christ was emphatically a "work" of the Spirit World. Perhaps no child ever came into existence, whose advent was watched more closely, than that of Jesus.

He was, as Saint Luke said, filled with the Holy Ghost even from his mother's womb, and during his whole life, he was attended by wise sages who first designated his mission.

Not only was this developing process carried on during his embryonic growth but afterwards also, as previously stated. The little seed when it germinates, sending forth a beautiful green stalk, and then, perhaps, a flower glistening with rainbow tints, needs nourishment adapted to its wants until its final growth is complete. So with Christ. His development had to be conducted on a systematic plan in order to produce the desired result. He was intended for a moral reformer, a revolutionist, an iconoclast, and nobly did he fulfill his mission. Grand were his conceptions; beautiful and rhythmic his flow of thoughts. Within his mind were intellectual fields of blooming flowers, on which the muse could repose and send through it those thrilling tales that made him teach doctrines so pure and noble. His mind was prepared for the work intended as systematically as the farmer would lay out a field for sowing grain, or the engineer a rail road, or the artist the outline of a painting, or the sculptor the figure of his intended design. The spirit circle that had him in charge knew what they were about, and proceeded to work systematically.

Children of earth, little do you appreciate the grandeur of man's mission. It is transcendently grand and beautiful. When sons of ages shall have passed away, and you have passed through those successive grades of development necessary for you, you then can make more rapid progress, can stand on that high pinnacle, where you possess power to chain the thunder-bolt, or send through the arched sky the forked lightning, control the formation of nebulous matter, and direct the course of the winds, then, oh! then you will fully appreciate the grandeur of man's destiny. We pause here, and our mind shrinks within itself at our littleness, insignificance, compared with those who have passed over the shining river coasts of ages ago.

But we will return our steps. To contemplate the grandeur of man's destiny, to have it impressed upon our mind so vividly, to have it, and in the contemplation of our own littleness, we become fully adapted to pursue the course of any abstract subject. In speaking of the development of Jesus, we stated that the

wise sages knew what they were about, and acted accordingly. Their work was systematic, in order to produce a given result. He was, as said before, intended for a moral reformer, an iconoclast, a model man, one that would truly reflect the motives of those who developed him. The human mind, in one sense, is a field, and the angel world in surveying its make-up, its peculiarities, so regard it, and in bringing into action certain faculties, they act on one part of it, the same as the farmer would cultivate one field for a particular crop. Christ was not a mechanic, an engineer, an artist, or a sculptor,—he was simply a moral reformer, for he had been developed for that purpose. "The mind-shades" that had been given to the embryonic germ, acted in a specific manner, and produced the result anticipated. If the circle of spirits that had him in charge, had acted in the same manner that the one did that developed Raphael, he would have been an artist and not a reformer. If he had been acted upon in the embryonic condition like Rossini, he would have become a musician. Rossini was a most remarkable musician, and in him we have an example of the wonderful effects that can be produced on the embryonic mind, through the instrumentality of the mother, and the action of a spirit circle. It is true, he came of musical parentage, and so absorbed was his mother in the practice of her profession that in her sleep she was constantly dreaming of hearing the most exquisite music. His father was a trumpeter, and his mother sang on the stage during a great portion of Rossini's embryonic growth. It is true that all of these conspired favorably in his development, but we here desire to say that dreams or visions are far more potential and grand in their effects, than hereditary influences, or the direct action of the mind of the mother. In a dream all the powers of the mind are quickened; the fancy enlivened, the views more comprehensive and clear, and there seems to be a cerebral illumination that brings all things within the scope of the faculties. Such being the case, the incidents seen in a dream or vision, are first impressed upon the mind of the mother, and the effect thereof is transmitted to the embryonic mind. Thus the vision which the mother of Columbus had of a large country, made a "shade," or representation of that country on the embryonic mind of Columbus, and he knew there was an America, for the "mind shade," existed within him and could be as plainly discerned there by an angel band, as you could see the sketch of the artist on paper, and it was thus an "inward monitor," that was constantly urging him to renewed exertions. In Rossini, too, we find the same characteristics. Before seven years of age, he stood upon the stage, and astonished the world with his rare musical ability. At fourteen, he was a director of a traveling musical company. He was wonderfully intuitive, and seemed to regard thirteen the most unlucky number. He died on the 13th of November.

We give these illustrations in the history of different characters, to show more fully the process of development, as conducted by the angel world, in the embryonic growth of Jesus, and to show that our position is based on common sense and natural law, and that in not a single instance have we advanced an idea in connection with him, that can not be easily sustained.—These ideas, it is true, have never been heretofore advanced, but when closely examined, no one will attempt to refute them, and all will be willing to admit that they have learned an important lesson in connection therewith. We here take this method in the investigation of our subject in order to render our pathway clear, and bring our ideas near to the understanding of the general reader. Prodiges are not an accident. They are formed in accordance with the unerring laws of nature, a power outside of the mother, directing these forces that can control in such a manner as to produce the desired result. At or near Warrensburg, Johnson county, in Missouri, resides a poor widow, who has a son, Reuben Field, a mere boy, untutored, and seemingly almost incapable of literary culture, who yet possesses most remarkable powers of mental calculation. And evidence of this, among many other evidences that might be cited, a gentleman of Saint Louis, who had heard of his possessing this faculty, sent him the following figures, viz: 145, 145, 145, 145, asking him to square this number mentally, that is multiply the number by itself, and send him the result, with the time taken to perform it, scarcely believing, however, notwithstanding the extraordinary accounts related of him, that he would be capable of the task. In this, however, he was mistaken, as were others to whom the proposition had been named. A letter has been received by the gentleman named, from a highly respectable and reliable citizen of Warrensburg, who states that in three minutes' time the boy Field mentally and accurately pronounced the result, 21,067,113,160,163,117,071,925, or written in words, twenty sextillions, thirty-seven quadrillions, one hundred and thirteen quadrillions, one hundred and sixty-three billions, one hundred and seventeen millions, seventy-one thousand and twenty-five.

Though such exhibitions of mental powers of calculations as the one exhibited in the above are not altogether unheard of, they are nevertheless exceedingly rare. In this instance it will appear all the more marvelous when it is stated that this boy, Reuben Field, is almost entirely uneducated. Indeed, the letter referred to above says Field maintains it is "of no use for boys to go to school, as he can't learn anything, and never could." In fact, except in this matter of calculation, in which he is a marvel, he is said to be "very ignorant in all other matters," lazy, uncouth, disposed to wander idly from place to place, and worst of all, perhaps, "is very fond of drink." Yet, the letter states, "he can repeat the eighty-seventh line in multiplication backwards and forwards, and does many marvelous things in calculating mentally." These prodigies are made for a specific purpose,—often by a spirit circle in experimenting on the nature of the forces within their control. It would be impos-

sible to quicken all the faculties during the embryonic growth to the extent that his "calculation" was. The physical organization could not withstand the pressure of such an active mind; and while the attention of the spirit circle is directed entirely to one organ, others are left very weak, as in the case of Blind Tom, Zera, Colburn, and Reuben Field.

These "mind shades" that are projected on the embryonic germ, shape its future destiny, and under the influence thereof, it becomes a sculptor, artist, musician, poet, engineer, chemist, or astronomer.

The ancient Chaldeans were proverbial for their astronomical knowledge. The Chaldean standing on the cleft of a mountain, and with map in hand tracing the constellations, felt truly the grandeur of his mission. A circle of spirits devoted to astronomical knowledge, were hovering over that nation, sending down upon embryonic germs, here and there, "mind shades" that made astronomers. They could scarcely realize the grandeur of these unseen forces. Why, dear reader, your distinctive traits of character were given you in the embryonic condition. Your "mind shades" make you what you are.

Christ could not have been a reformer and at the same time an artist, sculptor, musician and mechanic. The human mind will not bear all these varied developments on its earth.—Time is not sufficient to bring them all out.—That circle of spirits that devote their time to simply building up an embryonic germ, well balanced in all its parts, know well that it will not become distinguished on earth. Such a being will be like the Century plant,—his unfoldment is gradual, all parts of the mind ascending upward on progression's ladder together. Raphael was distinguished as an artist, for these "mind shades" that were impressed on the embryonic germ, made him such. Beautiful landscapes, fields of flowers, rippling streams of water, meandering around among mossy banks, were given in vision to his mother, and the result was the embryo germ was affected thereby, and he came into the world prepared, as it were, for the work designed him. Washington was given his peculiar traits of character in the embryonic condition. Cautious and intuitive sagacity, combined with a comprehensive judgment, adapted him for a peculiar purpose.

In regard to these "mind shades," they can be imparted to the embryonic germ in various ways.

1. By the direct act of the mother, psychologizing the germ, the same as one person can psychologize another by direct act of the will.
2. By influences that control the action of the mind of the mother, accompanied with strong emotions or sudden excitement.
3. By a spirit circle who act upon the mind of the mother through the instrumentality of visions and dreams.

Now, it is a well known fact that the mind of the mother directed closely on the embryonic germ during a certain stage of its development, will cause it to tremble,—will send through its sensitive organism little pulse thrills, will cause it to move delicately, the same as your breath will the flame of a candle that is placed some distance from you. Little does the world understand the delicate connection existing between the human mind and the embryonic germ, and the influence for good or evil that the former has on its development. Now, bear this in mind, mothers, that the embryonic-germ-mind,—receives its nourishment from your mind, as well as its physical organism nourishment from your body. If your system is tainted with scrofula, that of your child will be also; if your mind is tainted with licentious thoughts, your little embryonic germ will surely become a prostitute. If you lie, steal, act deceitfully, remember that the little monitor, the embryonic germ, will tell you of it in later years, when it proves true to the mind marks you have given. The mission of mothers, then, is transcendently grand and beautiful. The mother who will study these beautiful laws that govern the connection between herself and the embryonic germ, will not feel like entering the fettering pools of politics, but will try and raise children that will remove this fettering pool. So long as mothers will not study this law, just so long the world will be cursed; just so long corruption will stalk abroad over the land, just so long will the body politic, burn and seethe and irritate, until it breaks out in a scorching cancer,—a revolution that shall punish it.

Now, bear this in mind that you can psychologize this little germ, mother, and give it such traits of character as you like. A mother eats pickles, becomes permanently fond of them, and the consequence is, this passion or taste is indelibly imprinted on the embryonic germ. Another becomes beastly intoxicated, and the result is the little embryonic germ, innocently nestling in the womb, is stamped with this hideous trait of character that the mother possessed. Well may it be said that the sins of the parents are visited upon the third or fourth generation,—for no truer expression was ever given utterance. For one person to psychologize another, he first establishes a mental and physical rapport.—Oh! here is a grand law that we will unfold to you by and by,—but with the mother it is established at the commencement of the growth of the embryonic germ,—she is taken in mental and physical rapport with it,—and she can, if she chooses, project thereon certain characteristics that will do it good or harm in the great future. We know that it is a fact that one half of the world are struggling against the influence of these "mind shades" that were given them by a licentious mother, whose mind was a field for the carnival of licentious thoughts and dreams, and who little knew that the affects thereof was transmitted to the embryonic germ.

(To be Continued.)

THE INDEX.

We are in receipt of the first number of the above named paper, published at Toledo, and edited by Rev. Francis E. Abbott. It is ably conducted, and is an advocate of Free Religion. We wish it abundant success.

OLD THEOLOGY—MOST DESPERATE STRUGGLE FOR POWER—OUR NEW STORY.

In this number will be found the introductory to a new story, which will commence with No. one of volume eight. It is a bewitching story, founded on spiritual facts,—and will continue from number to number until completed. It is a story in which all who read it, will be deeply interested. Two more numbers close the present volume. Now is the time for all who wish to do the JOURNAL, a good turn,—do their friends good,—do a good deed, tending to the elevation of the human mind, to push the RELIGIO-PHILOSOPHICAL JOURNAL into the hands of all liberal minded people throughout the country, for three months, at least, at our extremely low rates of fifty cents for a trial of three months. It will be as easy matter for each one of our old subscribers to send us at least one new trial subscriber, and many can send us three, five, ten or more, by a little effort. Let all work together, brethren, for the enlightenment of the world. Old theology is making a desperate effort to blind the mind. The Ecumenical council at Rome is now in session for that purpose, as every body knows. The Protestant Ecumenical council is soon to meet at Pittsburgh for the same purpose.

The Romish Church has duly promulgated twenty-one Canons, or dogmatic formulas. We quote the three last, viz:

CANON XVIII.—Whoever says that the power necessary for the government of a civil state does not come from God, or that one is not bound by Divine law to submit himself to such power, or that such power is repugnant to the natural liberty of men, let him be anathema.

CANON XIX.—Whoever says that all rights existing between men arise from the political state, and that the other authorities besides that so constituted, let him be anathema.

CANON XX.—Whoever says that the supreme law for public and social conduct is in the law of the political state, or in the public opinion of men, or that the judgments of the church concerning what is lawful and unlawful, do not extend to such actions, or that there may be something allowed by civil rights that is not allowed by church rights, let him be anathema.

CANON XXI.—Whoever says that the laws of the church have no binding power, excepting so far as they are confirmed by the sanction of the civil power, or that this civil power has the right, consequent on its high authority, to pronounce judgment or decision in matters of religion, let him be anathema.

These canons set forth and declare exactly the doctrine which is set forth and declared by the Protestant doctors of divinity in their call for the Pittsburgh assemblage. They affirm precisely the theory of church and state, with supremacy for the church, which the Protestant ecumenical synods propose to affirm at Pittsburgh, and to inject, if possible, into the federal constitution.

So long as that, the only supreme law of the land, is not based on these dogmatic formulas, and contains no recognition of any ecclesiastical authority whatever, your "notorious heretics" will little care how vociferously religious priests may cry, "Let him be anathema." Suppose he is "anathema," what of it? It is probably quite as satisfactory to a citizen of this country to be "anathema" as it would be to live under the liability to be hung up or decapitated, or roasted alive for doubting that priests are the infallible exponents of the attributes, wishes, and purposes of the Almighty.

One may readily perceive, from these dogmatic formulas, the advantages of living in a country whose organic law recognizes no higher rate of civil action than itself. It will be a sad day in American history when the people shall consent to make the change in that law, which the ecclesiastical doctors of divinity demand.

Officials are now daily interposing to suppress the circulation of liberal papers. Post masters of the various theological schools suppress the JOURNAL whenever they dare do it, and when they dare not do that, they persecute or ridicule timid people, until they give up liberal papers.

Officials in the interest of old theology, as was done in the South, a few years ago, tamper with the United States mail. Officials assume to dictate what newspapers shall be read by convicts. For an instance in point, we donated our paper to a poor convicted felon, now confined in the Ohio Penitentiary, believing, as we sincerely do, that none are so depraved but what they may be elevated and restored by the law of kindness and proper treatment, to the plane of true manhood. The post master at Columbus, Ohio, sent us the following note:

EDITOR JOURNAL.—Pursuant to instructions from the Post Master General, I beg to inform you that your paper, addressed to "J. S. Jones, Ohio Penitentiary," is not taken out, but remains dead in this office. You will please discontinue the same.

Reasons.—Enclosed, from Warden, Ohio Penitentiary.

JULIUS J. WOOD, P. M.
B. C.

In this was inclosed the following, from the Warden of the Penitentiary:

"This paper is not admitted into the Ohio Penitentiary. The man to whom it is addressed is here for the murder of his wife, and I do not wish to have him further corrupted by any such publication as this. Please discontinue it."

R. DYER,
Warden.

Now the question arises, by what authority does this Warden presume to pass judgment upon the moral effect of this paper? (We assume him to be a man of sense.) But now the question arises, why, as a servant of the people does he assume censorship over the public journals? Let it be borne in mind that it is the character of the paper that his objection goes to, and not a general objection to all newspapers.

It resolves itself into this,—he, in accordance with the spirit of the assumptions in the above quoted dogmas of the church, has already fore-shadowed that which will become an established assumption in a short time, unless liberal minds rebel it boldly, manfully and unflinchingly, until resistance shall no longer be required,—until the fundamental principles of the American government shall be understood and maintained. Let every man and woman see to it, that this spirit of intolerance is crushed. Daily innovations are being made in courts of justice and by officials, upon individual rights, which are akin to those which were, but a few years since made against the African slave. Their efforts are emboldened by the encouragement they receive at the hands of the devotees of old theology. It is high time that liberal minded men and women arose themselves to action, and resist these encroachments upon their rights, with a firmness that shall forever settle the question, and convince bigots that we as people have rights, and that those rights shall be respected.

He is Somewhat Displeased: LETTER FROM A HOBBEDOM.

FRIEND JONES:—Enclosed please find fifty cents, the amount of my indebtedness for the JOURNAL. Please discontinue the paper. If the JOURNAL is to be prostituted to the work of giving eclat to Alexander Smith's book, I care not to have it in my family. And then, to find the editor endorsing the scurrilous sentiment that Jesus was the bastard off-spring of Herod! This, Friend Jones, is creditable to neither your head or your heart. There you have it, in plain words. Many others have precisely the same thoughts, and ere long it will take a practical expression.

You going off in such an inspired strain of eloquence in admiration of this bastard son of the Roman tetrarch is quite an ingenious method of throwing dust. But with the majority of your readers, Smith's book won't go down, sugar-coat the pill as you may.

But how is it, Friend Jones, you are down on the "immaculate conception," and recently admitted into your paper a very scurrilous article on the subject. But now you assume to know that by angelic influence this bastard embryo the fruit of lust, was so metamorphosed as to have become purely angelic. "How reasoned thou, Cate!" Was it any harder for this same influence to originate than to metamorphose the embryo?

We are losing faith in the reliability of your spirit communications from Frank's Journal. You remember the Byron family, to the effect that Lord and Lady Byron were most happily reunited. This, the communication from Henry J. Raymond flatly contradicts.

Well, Brother Jones, we will part in friendship. We admire your talents.

Erlewine, Madison county, N. Y.

REMARKS.—Thank you, dear brother, for the compliment. All is well. If you do not want the JOURNAL because its editor is liberal enough to give place to authors who may differ in philosophy and conceptions of truth we shall be obliged, per necessity, to loose one subscriber. We have but one regret in regard to the matter. We perceive you hold a low estimate of the most noble man, the gentle Nazarene, simply because he was born outside legalized wedlock. The unseemly and reproachful epithet, "bastard," is unbecoming in this age of intelligence.

None of nature's laws are subverted, nor is the offspring in such cases any less legitimate,—in fact, nor in the least degree deserving of reproach. We do most sincerely regret that an intelligent reader of the RELIGIO-PHILOSOPHICAL JOURNAL should adhere to church dogmas, so destitute of all philosophical merit, as you seem to.

We trust that you are not a prophet, but rather that your desire is the parent of the thought, when you say "many others have precisely the same thought" as yourself, "and by and by it will take a practical expression."

It has already taken a practical expression, my brother, but contrary to your desires. There never was a time when the JOURNAL was so eagerly sought for as now, not even when the old subscribers were making such an effort to increase its circulation, at our lowest trial rates.

Your letter will, we predict, bring us one thousand new subscribers at least within the next four weeks! We can well afford to lose you. Did you ever think, of the fact, that all mankind are mediums of some type?

The means resorted to by individuals to pull down, is in the hands of a higher power, potent to build up, and yet, both parties are inspired to action.

This is truly a wonderful world, of ours, and we human beings are strangely organized and wonderfully susceptible to psychological influences. Man's honest intentions are often the antecedents to result, we little dream of.

Did we not know that the opposition we have encountered, was especially designed by superior wisdom, to build up the great Institution, that we are but humble operatives in, we should feel aggrieved at the conduct of opponents who are found in the ranks of Spiritualism. But having long since learned both by positive as well as negative results, that every person, without a single exception, who has by word and deed, striven to do the JOURNAL or this Publishing House an injury, has but exalted both in the estimation of an intelligent public, and we positively assert that no paper ever published, at its age, met with so great a success as the RELIGIO-PHILOSOPHICAL JOURNAL has already attained to. So long as we are fearless and bold in giving utterance to the great truths that well up from the innermost souls of the good, pure and true in spirit life—so long, we have assurance, doubly sure, that Angels shall be our guides, and success shall crown our every effort.

Spirit Communications.

We have a nice book which we are selling for twenty-five cents, two cents extra by mail, filled with choice and well authenticated communications from departed spirits, given among the mediums, through a trance medium. It is very interesting. Entitled "A Revelation," &c. Address S. B. Jones, Chicago, Illinois. See Book List in this paper.

Personal and Local.

We shall publish next week another interesting communication from William H. Wandel, in reference to Spirit Pictures.

D. E. HEAL, of Wisconsin, is doing a good business at healing in Atlanta.

R. D. GOODWIN, M. D., has started on a tour through Illinois and Indiana, for the purpose of Healing the Sick and lecturing. We hope the Doctor will meet with abundant success.

J. B. TUCKER, Trance Speaker and Healer, has entered the field, and his services may be secured by addressing him at Jamestown, Wis.

Mrs. L. A. FRANKLIN is doing a good work in Michigan.

Mrs. F. L. LOAN is still actively in the field at work, and no doubt is doing good service. Her address now is in care of Warren Chase, Saint Louis, Missouri.

HENRY TORRELL's great work, the companion volume to the "God Idea,"—The Career of the Christ Idea in History, will be ready for delivery as soon as the binders can do their work.—Hudson Tuttle has but few equals as a profound thinker and writer.

PHILADELPHIA, 1874 & 1880, South Chestnut
-street, Chicago, Ill.

be beautiful philosophy of sportiveness is spreading rapidly in this and adjoining neighborhoods, especially at Mill's Corner. Brother James Hadson, of Terre Haute, is now with us, throwing grape and canister into the enemy's ranks.

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[SINGLE COPIES EIGHT CENTS]

CHICAGO, MARCH 12, 1870.

VOL. VII.—NO. 25.

W. S. JONES, PUBLISHER AND PROPRIETOR.

Literary Department.

(Continued from last page.)

turn with loathing, to fear no longer to keep it before me as a beneficent means of closing up this earth life when I have finished my work here.

Now I return to life with a far better comprehension of its uses; I shall cling to it not because I love it and fear to die; not because my labors, my uses, my life here, my aims are so precious that I cannot part with them. I shall not call in the aid of science, and wall pitifully against the dispensation of death, that may grind me down into the tomb, and call upon the strong and mighty to save. I shall not seek retreat from the shadow of death which is before me, but I shall cling to life because it is worth having. I shall cling to its schooling, to its discipline, because they are appropriate steps for me, to lead to this Whitherward to which I am bound. Let me gird on all that is bright and beautiful, let me inform myself upon the nature of all the forces around me, let me gather up the testimony around me as knowledge and experience, that I may put them to the best use. Let me strike hard if I am a sinner; let me be quick, or I shall be a poor man. Let me be diligent in my daily task wherever I may be, and whatever it is, for they may all follow me Whitherward. Nothing shall be lost, all are for me preparation for the brighter land to which I am going. Let me grasp the hands of dear friends and express to them the tenderest affection that wells up in my bosom. Let me cry back the angry words, let me strain my spirit, every strain and spot, for I am speeding Whitherward. Over there no darkness can come, no shame, no sin can have permanent existence, but I shall have permanent existence. I will seek to leave this earth until I leave all its imperfections behind me. I may be a wandering, unloving spirit, as I stand upon the threshold. I will seek to do the work that my Father has given me to do. I know something of these dwellers on the threshold, for they have come to tell me—not only the light, but the radiant ones who have gone beyond, but nearer yet to me are those dwellers on the threshold. I look upon their dark forms, their piteous faces. Some may say, "I will remember the city on the plain, in the repetition of the dreadful crimes which they have engraved on their souls. But we may not be with them. Still we are all spirit, and all leading Whitherward. We are all going on to the shore. I have said that a hundred years hence, this earth of ours shall know us no more. You know it. You know that not one form that now sits higher and shiller, through the city or on the plain, with the remaining, not alone the oldest amongst us bending and weary with age, nor the youngest fresh and full of life shall be here to tell of these things. We shall all have passed Whitherward. But let us beware and take counsel, ere we dare to proclaim ourselves ready to cross the beautiful river and land upon that shore, let us be sure that we are soldiers, who have fought the good fight, even to the very last. We have no longer any doubt or mystery concerning the Whitherward. This modern dispensation has broken the veil of mystery, and rent it in twain. The door of immortality is open before us. Standing upon the very threshold are the forms of the warriors. Standing in the midst of these are our friends, blessing us and beyond are the immortal spirits who have been conquered. It is for us to choose our own destiny. I believe there is not one who has ever searched into the testimony of the new revelations, but who has not been determined whether they are bound, and how we shall stand in the judgment day of our own works. Think of it, it is not the age of the chief uses of Spiritualism? Is not this the realization of its mission and mission? Why do we sit idly waiting for spirits to do our work? Why do we grope around the spirit circle of the table doing nothing but question of the old memories, and repeating the story of long ago. Let us take the testimony of spirits, who in every form, in every condition of crime, in every grade of life representing the lowest and the very highest conditions, that man has passed to, forming the perfect record of this world.

Let us take these testimonies and determine in what conditions we are following these into the land of immortality—which give us the assurance of Whitherward.

The fair Platonist Hestia, who in olden times propounded these queries to those who waited her utterance, speaks to us now, that fair one with the experience of a thousand years and gives us these utterances as the testimonies of a thousand years ago. She asked these questions and answered them only by the utterance of the human hand. See present of them some of the conditions of those who have been conquered, and the experiences and revelations that we have gathered—the asked of them: "What am I? Who am I? And Whither do I bound?" She answered she presented a grand play into the mystery of life, and many there were who in the stillness of their cloister, prostrated themselves before the unknown God and besought of Him by inspiration to answer their pressing queries. To-day we have the demonstration of science which brings the assurance of what we are. This analysis as even to the profoundest depths of our being, and brings to the knowledge of the least forms of humanity, even the simple molecules of matter from whence we sprang. It gives us a knowledge of life in all its departments, and teaches us what is the great problem of life. Experience it only brings us fresh assurances of who we are, and the knowledge of what we have gained by Spiritual experience and intercourse has proved that beyond all forms of matter, all worlds, there is a Divine mind, a master spirit, a universal intelligence, no longer a myth, no longer impossible, but a demonstrated existence. It brings us into the presence of Him, whom we have longed to see in truth. God the spirit, and last of all gives the answer to the question, Whither am I bound? By the bright host of the immortals who repeat to us the experiences of the past, and the knowledge of no longer unanswered. They are demonstrated, thanks be to the great spirit who has opened the gates in this nineteenth century, and who reveals to us the solution of the great problem of life, gives us the assurance that through our own material forms may perish, though our world may wax old and decay, and the heavens may be rolled together as a scroll, we shall live forever over there.

Oh, the spacious grand plantation,
Shining like a constellation,
Over there!

Holy with a congregation,
From all true and true religion,
From all crime and grief and care,
To all ages good and true.

Always brooding warm and golden,
Shining like a constellation,
Over there!

Never blighting shadow passes,
Nor the white star-eyed green,
Waving wide their flower-decked hair
In the clear translucent air,
Over there!

Oh, the grand encamping mountains,
Oh, the sherry, sparkling fountains,
Over there!

Oh, the boundless sunny arches,
Where the sun in glory marches
On a road that never ends,
Through bright legion worlds unending,
Over there!

Brilliant blossoms breathe and burn,
Nectar-drunk with the fern,
By the toiling busy sun.

Orange buds and passion flowers,
Lilac sweet, myriads bloom,
Over there!

All the heavenly estates born
Of the roses, the dew, the snow,
In the bright, bright, bright, bright,
Draped their purple, their white, their gold,
And their glory manifold,
On the palpitating air,
On the bow of the rainbow,
Over there!

Oh, the royal forests growing,
Breath of balsam ever flowing,
Over there!

Five trees sing their brother hymns,
Nine trees sing their glory prime,
In the ever Eden time,
Over there!

And a beautiful garden,
Fruitful through forest garden fragrant,
Fruitful through forest garden fragrant,
Fruitful through forest garden fragrant,
Over there!

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Office, 187 & 189 South Clark Street.

LATE THE
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CHICAGO MARCH 12, 1870.

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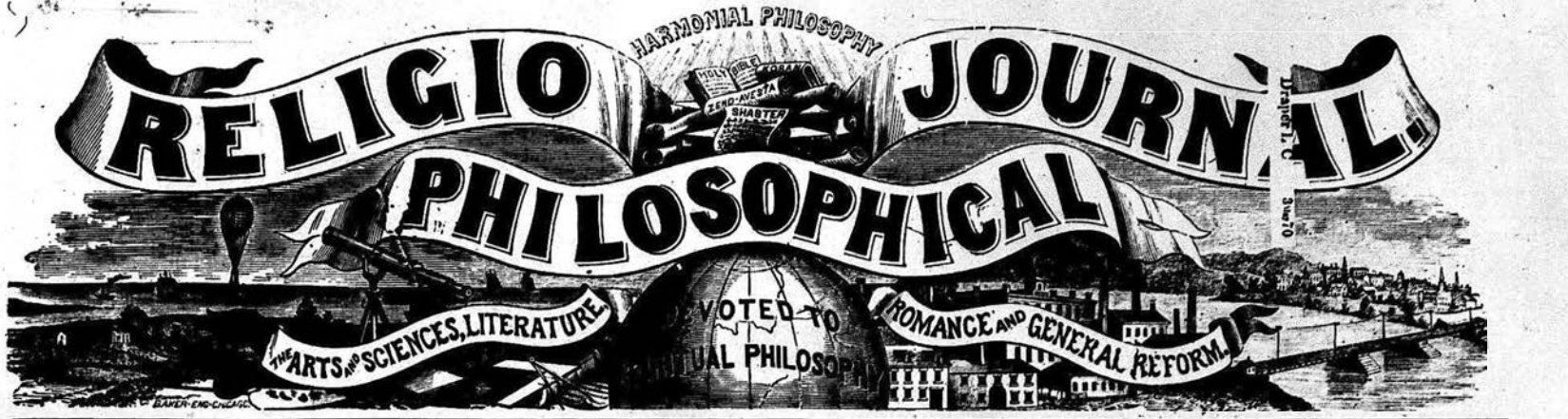
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Literary Department

For the Religious-Philosophical Journal. Angel Mary. BY W. W. STOCKWELL. Angel Mary, sainted spirit, Art thou near this pensive eve, Visiting the lonely heart...

SPIRITUALISM. Communication from Mr. A. Hammond.

According to Philostratus, Empedocles, a native of Agrigento in Sicily, who was born four hundred and forty-four years before Christ, performed many cures that were deemed miraculous...

and reliable author, is it not safer and wiser to give them a large measure of our confidence, and then seek to learn and understand the great lessons of wisdom the facts would teach us? Now to what do all these facts, of which we have spoken, seem to point?

nothing could prosper that did not work for the power of the church; all else was of the Devil, as the people were taught to believe. The honest monks that possessed the gift of healing were a great power over the people for the centuries...

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Original Essays.

For the Religio-Philosophical Journal.

REMINISCENCE, OR PRE-EXISTENCE
OF THE HUMAN SOUL.

The Wonderful Manifestations in the Spiritual and Material Realms.

BY ALEXANDER SMITH.

I very much regret to find that some of our most eloquent and talented lecturers have lately introduced in their lectures, the subject as stated at the head of this article. However much I admire the lecturers and reverence the spirits by whom they are generally influenced and guided in the search after truth, yet I am constrained to assert that their labors and eloquence, are expended in endeavoring to establish an idea which has not a single fact to support it. There are many ingenious and plausible reasons adduced in support of it, I must confess; but even they are fallacious, as they are predicated upon mistaken conceptions of the physical and psychological nature of man; therefore, after perusing this article and perceiving the facts and arguments which I shall here adduce, you will consider me as denouncing this doctrine as one of great error, unworthy the notice and investigation of our brother Spiritualists, for it is only capable of distracting their minds and leading them into an endless metaphysical contest. Where came this idea, and what is it? It can be traced to a remote history, and is of a noble and majestic origin. The Egyptians, of many thousands of years ago, when all the people and land were under the despotic sway of the priesthood who taught it in their doctrine called the Metempsychosis, by which the minds of the people were enslaved. The principal features of this doctrine were, that the animating principle or soul of man had ever been in existence; that it is immortal; that it floated through the universe from all eternity, passing from one state of existence to another, and at length came into the possession of the body of man; and after it should leave the human form at death, it would continue its transmigrations through the bodies of many animals, corresponding to the character it bore when in the human form. Thus it would continue from animal to animal, during the space of three thousand years, when its sins would be expiated; then a poor wretched soul would find its way to a state of eternal rest. This doctrine was next embraced by the Hindus when it was modified by their priesthood to suit them, and similar results followed as with the Egyptians. It then found its way to ancient Greece through Pythagoras, who had been a student many years in Egypt and India. Pythagoras modified it to suit his own notions and purposes, and then taught it to a school of young men of his day. The sum of his doctrines was, that conditions would accurately follow characters in the after world. After this the doctrine was believed and advocated by many of the ancient and modern philosophers, poets and priests, being modified by all, more or less, to suit their peculiar notions.

At length, it has reached the present times, and been incorporated with the late spiritual manifestations under the teachings and influence of *Alfred Kardec* which he calls *Spiritism*. His fundamental principles are, that the soul has always existed, and has undergone many incarnations and experiences, before it is incarnated in the human form; that it brings with it the experiences it has had in other forms. He labors hard to prove that the second envelop of the soul (the human body) when first incarnated, he calls *perispirit*, a fluid substance, is really the spirit body that the soul possesses after this life. In this latter, I believe he is successful and truthful. But one of our lady lecturers of this country, goes much farther than Kardec. She admits most of his principles, but she says there is no such thing as reincarnation, or reprobation, or any part of yourself. There is no knowledge taught by books, by teachers, prophets or tables. What you call instruction is suppression of knowledge, what you undertake to teach the young, you unteach. Everything you call a recollection or remembrance, is an experience of the soul in a previous life. The soul is the expression of a previous life which the soul again expresses in an outward form. Mozart was such a genius, that which made him such a master of harmony was required in a former existence. His knowledge was not acquired here, as it is by the young. What is this dim recollection that haunts the soul? It is *reminiscence*. At times, vague reminiscences come awakened by the odor of a flower—the melody of a song, or the gleam of a face seen. The solution of this problem is plain: the soul is immortal. Immortality must extend backward as well as forward, and all these singular reminiscences are vibrations of that eternal existence.

Thus speaks our lady lecturer or a spirit through her. But as it is acknowledged by most of Spiritualists that the spirits are not all perfect in knowledge and wisdom, and that there are great varieties of opinion among them, what is any one subject, as among the inhabitants of this earth, the writer of this article will beg leave to dissent from all that has been given through our lady lecturer, as to the pre-existence of the soul, as well as the opinions of Allan Kardec. Besides, the spirits attending the Boston circle, through Mrs. Conant, have repeatedly said that "It is not well to believe all that the spirits may say through the medium. No one is bound to believe more than is consistent with facts known, and in conformity with our reason." All that has been said on this subject, by both Ancients and Moderns, do not amount to a single fact, by which they can prove or support it. If we examine minutely the premises from which they predicate the idea, what shall we find them to be? Perhaps a dream, a feeling, a poetical fancy, a thought, or something they know not great. None of these are sufficient to establish the great important truth, which it would be well to know, which the firm and believe true. All the authority and arguments which have been given in support of this idea, may be summed up in one verse from Tennyson the poet. It is this:

"Moreover something is at sea,
That teaches me with mystic gleams,
Like glimpses of light through broken dream,
Of something felt, like something heard,
Of something done, I know not where—
Such as no language may describe."

These lines of Tennyson are quite expressive of all that has been said in past and present times, in support of the idea of the pre-existence of the human soul. It is true, that classic authors state that Pythagoras actually remembered some of the characters of his previous lives during his metempsychosis. It is said that he claimed to recollect the form and features of a herald named Aristides. Now, who can prove that Pythagoras ever said any thing of the kind? Or, even if he did say so, who can prove that he spoke the truth? Allowing him to have said so, is it not more reasonable to suppose that he was influenced by his reality or ambition, and uttered what he knew to be true, in order to support his doctrines before his disciples. Even if he believed it to be the truth, is it more reasonable to suppose that he was the victim of his imagination or infatuation; than

that it should be true in fact. Any way you may choose to account for it will be better than believing the assertion, as it is contrary to the facts known of nature, as I shall be enabled to convince you by and by. Therefore, let me not be distressed by the presumption, I did from all that has been said, either of the past or present times, by the learned or unlearned by man or spirit, in support of the idea that "The soul of man has a pre-existing conscious state previous to its real existence in the human body, as conceived and born of parents." In support of what I affirm, I shall not enter into a metaphysical contest, for such would be tiresome to the reader and would not elicit that satisfactory light which I wish to throw upon the subject. I will do something better. I will endeavor to describe a vision which my spirit friends have lately presented before me in a most striking mental eye in a conscious waking state. At the same time I received certain mental impressions by way of illustration. When I shall have done so, the reader can compare it with whatever he please, reflect and judge for himself in which lies the truth.

VISION.

MEDIUM.—Across a dark vaulted chamber, I saw a multitude of diminutive bodies of elliptical form, with slender caudal appendages, which seemed endowed with life, and guided by an instinct, if not reason, for they were all moving in one direction, and were crowded together, or coming into collision. They were transparent and emitted a magnetic light by which their motions and mysterious journey could be distinctly seen.

What means this mysterious scene? Spirit friends, give me your light that I may understand.

SPRITUS.—Mortal, what thou seest with thy mental eye, is to represent a portion of *natura sperma* of the human organism. Every tiny speck, though not larger than a grain of mustard seed to thy view, is magnified ten thousand times larger than its natural bulk. Judge then, how small it must be, when upon the point of the finest needle, it could find a roomy nest solid basis. Look how beautifully transparent it is! Within that pellucid speck, is a portion of the great ocean of spirit which exists throughout the universe. That speck imperceptible to the naked eye, contains a portion of the *great power* of the Father of all life, all motion, all light and love, which thou callest God. That is not all. That glittering speck contains a spirit which has all the properties, traits, and powers of its human sire who brought it into existence in its present form. Though in a quiescent state at present, yet it moves onward, attracted by the Father of all life, and its course is not which is no less important and mysterious in nature's good arcs. When it encounters the object of its fond embrace, which is the germ or ova of the female, then, the era of a new creature—a new life and being will commence, according to its endowments and destiny, as it is called the Great God, the Father of spirits.

MEDIUM.—I traced the foremost tiny speck of positive life, and its fellow travelers along the carnal chambers of the female's receptacle, which was illumined by the magnetic light of the unconscious explorers. At length, at the upper part of the chamber, I saw a glittering sphere of golden hue, imbedded in a crystalline jelly, and not great in bulk, but the center of it seemed a fairy gem bedecked with beads of pearl. It moved, it lived, but neither was perceptible to my vision, as diminutive was the thing and so gentle its motions. Now the foremost of the moving particles of positive life approached near to this tiny jewel, when with a sudden glow in both the center of the jewel, immediately its motions ceased, and in a moment more the pellucid envelop sank to the floor, empty and motionless. The spark of life, the spirit of the celestial and terrestrial fathers had passed into the germ of the female organism; and there the two spirits fulfilled the law of the conservation of matter. At that moment that this transpired, the rest of the moving spheres ceased their motions, then sank and passed from my view. In wonderment I gazed, knowing not what to comprehend, then I exclaimed, "O Spirit! what means all this?"

SPRITUS.—What thou hast seen is the first process accomplished of man's reproductive existence; the contact and union of the positive and negative spirits, or the conjunction of the male and female essences. Such is the law of the great power of nature, from which all organizations and consciousness come through all the kingdoms of the vast creation.

That diminutive golden sphere thou didst see, is the female germ, or ova. It contains a living spark of life, which is the source of all existence. The same source, yet there is a difference in the law of the great power of nature, from which all organizations and consciousness come through all the kingdoms of the vast creation. The female germ, or ova, is the source of all existence. The same source, yet there is a difference in the law of the great power of nature, from which all organizations and consciousness come through all the kingdoms of the vast creation. The female germ, or ova, is the source of all existence. The same source, yet there is a difference in the law of the great power of nature, from which all organizations and consciousness come through all the kingdoms of the vast creation.

THE MEDIUM SPEAKS:

Now the golden fairy germ or ova seems to give evidence of internal commotion, it heaves, vibrates, and swells, though without any external life. Suddenly it is enlarged by spirit power, larger and larger it grows, until ten thousand times its natural bulk, it is presented to my view, a grand and curious spectacle!

The two human spirits or essences are seen in the golden sphere, intermingled with contending evolution, they revolved first one way and then the opposite. In form, the two seemed to be a small disk about an inch in diameter, and at two parts of the circumference there were protuberances similar to the heads of two earth-worms, which projected in opposite directions. The back ground was a light of intense whiteness, that the most refined spirit-matter could be distinguished when placed between it and the mental eye of the medium. Thus the two spirits, though pellucid as the light of day, were yet distinguishable in all their elements and motions, resembling two tiny clouds encircled, charged, with opposing forces. As I gazed upon them, for a time their motions were slow, irregular and indefinite; but at length they seemed aroused to contest with each other, the right and might for mastery. With a sudden projecting spring, one of the two would cast itself forward, causing itself and companion to revolve a little beyond its cycle. Then the contracting essences would project its head in the opposite direction, and cause itself and companion to revolve half a cycle back again. This action was continued for some time, revolving forward and backward, the two essences, as if in a formless sea, in balance to the motion of a balance beam of a scale. At length, the force of one party seemed to decrease, and the power of the other to increase; when, at length, the most powerful, with a sudden extra jerk carried the disk entirely around, making a complete revolution. The triumph of the stronger was acknowledged by the weaker, in a party making no further resistance, and the continued rotary motion is continued, the two spirits intermingled. "O Spirit! I wish for light to explain this mystery."

SPRITUS.—What thou hast seen is the result which always takes place when the two essences of life of the human parents which, in their marital duties, have been brought into contact, that precedes the formation of human offspring. The contest between the two essences, is the struggle for the mastery, as to which shall dominate in the forming and ruling the future offspring. That essence or spirit which gains the triumph in this contest, whether male or female, gives the sex to the future child. If the male essence triumphs, the new being will be male; and if the female essence triumphs, the offspring will be a female; that constituting its individuality as man or woman through life. The other essence which loses the victory, plays a subordinate part through the life of the being. Thus it is that, in every child born of parents, there are two existing spirits within it; whether the child be male or female. If the child be a male in sex, it has also a female spirit within it, or, if it be female, it has also a male spirit within it, but the latter acts in a subordinate manner, and the former rules throughout the waking, daily, conscious existence of the being. We will now proceed to a further investigation of the creative spirit.

The combined essences or spirits, after the triumph of the one and the subordination of the other, now seemed to move as one harmonious whole, evolving in one direction, from the center of the disk, to the outer periphery, reflecting beautiful colored lights, and distinctly presenting to view their convolutions, owing to the dense white light in the background. But slower and slower became the revolutions and at length they ceased; then, apparently, for a moment they seemed to rest. Now to my view, I saw a new scene, a kind of pretense; for I gazed, with steady eye—I saw grow, or gradually rise upon the upper surface, a small white body, a spheroid in shape, pellucid, and so brilliant like the flashing light of a diamond. Somewhat larger it grew, and then it rose above the disk, and floated beneath, and separated from them nearly a span in distance, except that two delicate lines seemed to maintain a connection. Then the two spiritual essences suddenly separated from each other and by an act of repulsion, became farther and farther apart, as they moved some distance from the dazzling body that had just become into existence. Then the position of the three spirits relative to each other was that of a triangle. A short time after this evolution or evolution a new action was seen in the two essences, which remained separated, but still acting in unison. From beneath their bodies, two delicate lines, issuing downward and crossing each other a little distance below; then slightly moving out and downward, they struck out parallel to each other and passed on in their downward course, where we will leave them for the present, to attend to that which transpired above. The three spirits being now separated, the white spheroid, resting upon the Great Spirit of Wisdom, then proceeded anew to action. They threw out rays of their own essence, which proceed in lines at first, then curve and convolve as their nature and destined limits may require, from which springs the nervous network, being the first part formed of the human body. Their center upon me, I might understand this further mystery.

SPRITUS.—The two spirits having intermingled and established the mastery of the one, and the subordination of the other, now proceeded to the next act in the creative process. Their nature being perfectly intermingled and slightly extended by their union, they began to exhibit the qualities of their spiritual nature, by a certain law of motion, are thrown to the upper surface of their being. There they are accumulated and assume the nature of another spirit which is much superior to those from which it sprang, in its faculties and powers. The soul, which is the principle of concentrated essence of man's spiritual nature. These three spirits, then, finding themselves in proper conditions and circumstances, proceed to carry out the ultimate design of the great power of nature in the formation of man. Being surrounded by a setting sun, they throw out their rays of light, and place among them, which spread and ramify in a wonderful, yet, systematic manner, when the female principle having an affinity with all the material elements of the universe, attracts such atoms as are required for the various parts. So that, as the spiritual powers in their evolutions and material encasements are formed around them, as they proceed. Each one forms for itself a habitation, or as it is called a brain, so that there are three brains in the human being, one to each spirit. The male spirit occupies the left brain or *hemisphaere*; the female spirit takes the right brain, or *hemisphaere*; and the soul, as we have seen, is seated in the center of the brain, at the back part of the head, called the *cordeolum*. The two spirits hold connection with the soul, by means of two telegraphic tubes, and many sympathetic lines of an infinite minuteness, so that there is nothing transcending below, without the knowledge, and will or consent of the soul. But, there is not any connection by means of tube or other conductors of knowledge, between the male and female spirits, so that they may be at times independent of each other in mental action, as will be explained presently.

The three spirits now proceed to creative action, bringing into alliance material atoms, with which they build up the building structures that they shall require. The soul is the master architect, and the other two act according to his will. The soul acts with a will and power corresponding with the great power of the universe. It is the principal building power, and the servant of the whole human organism. It never sleeps or rests, for from the beginning to the end, or the death of the body, it governs, provides and keeps in continued action the course of life throughout the human body. It is ceaseless in labor, supreme in power, and ever vigilant in all its work. The soul, as we have seen, first, in the spirit, prepares their own location in the brain, with all that is befitting for their future use. They construct various compartments, curious, intricate, and many consisting of halls, rooms, closets and passages, all of which denote the greatest skill in adaptation to certain uses, and economy of space and material. The three spirits having constructed their domiciles in conformance with their future requirements, now proceed to extend their powers outside of their locations. First, the soul, alone in its *hemisphaere*, immaculate purity and wisdom—being the vessel of the *divine light*, as it is called by God—by its irresistible will and spiritual influence—causes all spiritual essence and material atoms to obey. Thence comes into existence beneath the *cordeolum*, a large reservoir or battery, motor force, or nervous essence is prepared. This reservoir is called the *Omniscience*. From it the lower, conscious, and ordinary nature, in a great distance, tapering at the end to a point. Simultaneous with this, the two other spirits send out from their domiciles two lines, each of their spiritual essence, which pass down, slanting inward for a little distance, when they meet and cross over each other, and then they move from the center of the brain, on the outside of the brain, each side of the column, along its whole length. These branches spring out from both sides, diverge, and ramify throughout a vast amount of space, among the material atoms. Two large branches spring out on the upper part, and two on the lower, creating a great *pyramid* of the brain. The two minds are in continuous communication with the soul, and it so happens, sometimes, that by a sudden flash from the soul, it reveals to the left mind, a part of the mental

essence spreads, which is necessary to complete the *omniscience* of the mind. Then, as the spiritual molecules of the mind are in a state of affinity for the atoms of the material elements, the process of the human structure goes on unceasingly. The two minds, as I will show, the human form with all its organs, that thou mayest learn to know thyself.

MEDIUM.—Then was presented before my mental view, a representation of the human body, laid open from the brains to the lower part of the pelvis and divested of the bowels, in which all the organs were brought to view. The whole structure seemed to indicate a quality of being conjoined. Commencing above, I saw two large brains, one on the right and the other on the left side of the head, which were called *Cerebrum*; and there was a smaller one behind called *Cerebellum*, which seemed by its position and connection to be the umpire between the two others. Then there were two hearts, with corresponding valves of entrance and exit, two pairs of lungs, one right and one left; a liver and gall on one side, with a spleen and pancreas to correspond on the other side; two kidneys, one on the right and the other on the left. Then, counting the limbs and organs, I saw that there were two sets of organs, which were placed in corresponding localities, corresponding powers adapted to the same uses in each pair. Then I said to myself, "If man is simply an individual, why has nature made him with a double set of organs?" O spirit! I crave your light and assistance to solve this mystery.

MEDIUM.—Mortal, thou hast seen the true views I have given thee that man's Spiritual nature, as in all things with the material, consists of two essences, male and female, and that a third more refined, more subtle and more powerful springs from them, which is the soul. To this I will add, that the two minds impart their spirituality, direct it as their own, and the two essences themselves closer to material atoms, with which they are destined to act during the corporeal life of man.

There is nothing in God's universe which acts singly and alone, for there are always two essences or agencies, that act in producing the most minute and insignificant thing in creation. They may, then, have special laws for their existence? No! If it were so, would be but a one-sided animal, compared to what he is now. Such a being could not perpetuate his species. The fact is, a man consists of a dual nature—the two powers joining to form one corporate being, which is the human individuality—the soul. Thus, thou seest that in the representation before thee, that there are two large brains, the domicile of the two spirits, and a smaller brain, the residence of the soul, and that the body is constructed of two distinct parts, a right and left, each one of which has organs corresponding to each other, as each part of the body acts synchronously, thou mayest perceive that two agents are required to move them. Let me enlighten thee more on the secret workings of the powers by which man moves and maintains his career of earthly life and mental action. Thou hast seen the two essences, male and female, transmit their influence to the material atoms to all other parts constituting the human body. There are two streams of their essence coming from each, one of which, is from the original nature of the spirit, and the other is acquired at the time of their intermingling with each other. The two raised as a propelling force, but they are both used in connection with things of the other world, and of the human body. The propelling force acts upon things, and the attractive force receives impressions from things. The two raised as a propelling force, but they are both used in connection with things of the other world, and of the human body. The propelling force acts upon things, and the attractive force receives impressions from things. The two raised as a propelling force, but they are both used in connection with things of the other world, and of the human body. The propelling force acts upon things, and the attractive force receives impressions from things.

The two minds, then, can act in unity, or regarding things of the external world, without having a knowledge of the other's train of thoughts, and a course of mental action may be going on in one, while the other is sleeping; such as we are conscious of while dreaming, though we know not that it proceeds from another mind within us. This ignorance of each other's thoughts is owing to there being no direct communication between them. Our consciousness of existence, and all our knowledge of things as human beings, all exist in the mind of the left brain—neither do we know anything of the soul, or its action. But the soul being in connection with the two minds, knows all pertaining to our dual nature. It may manifest all its power, and it may be secret actions of the right; and of the soul, we should no longer be ignorant of the mysteries of our nature. Such is the case with regard to our dreams sometimes; most of which come from the right brain or mind.

There are many cases on record, where the brain on one side has been injured or destroyed, so that the mind could no longer act therein. Was the man deprived of mental action? No! There was another brain and mind undisturbed, which took hold of the reins of government and conducted the individual through the remainder of his life, without any apparent loss of faculties. What greater proof can there be of the duality of man's mind? We have now added enough—indeed, independent of the vision—to convince any rational mind, that the soul of man came into existence just prior to the creation of the body—therefore, it is not a pre-existing essence, as the material elements are. It is all a mystery, that its knowledge of things of this world comes gradually, as the two minds increase and grow from external impressions; that the

ion of the right. Thus glimpses of strange things and occurrences are revealed in a moment of time. The left mind is conscious of them, perhaps, for a moment or more, but the right, they have passed into oblivion, leaving no trace behind on the mirror of memory. "Who or what can this be, thus acting and speaking within me?" The mind says to itself, "I was conscious of seeing things which I know did not come through the ordinary sense. Ah! it must be the soul itself, thus conveying to me glimpses of a previous existence? It must be so. The soul of man must have had a previous state of conscious existence, prior to that of the human birth."

Reader, having described to you my vision, I will make a few comments, and then leave you to decide on this subject, according to your own wisdom and judgment. Suppose the intelligence conveyed by this vision to be true, what becomes of the grand notion of the pre-existence of the human soul?

Independent of what this vision imparts, there is nothing definite known concerning the soul. Some say the mind is the soul, and some consider the soul as a thing which has existed from all eternity, acquiring knowledge and power, which it brings with it when it comes into possession of the human body. Such vague ideas have not the shadow of a fact to rest on, consequently, it cannot be true. If the soul had a prior existence, how comes it that the nature of the new-born offspring, made up of the traits of character and disposition of the two parents? We can trace the natural character of every man or woman to their parents direct, or perhaps to their grand parents—for the character of a man is the combined character of his parents—his powers, his proclivities and capacity for learning things, and his intellect, which is inherited, after undergoing certain modifications from our circumstances, we transmit to our children, and thus it continues from age to age. If Mozart was a great master of the harmonies, his knowledge and capacity were received through his progenitors, and not as our lecturer accounts, by the soul, which it acquired through the wanderings of a pre-existing soul.

Now according to the knowledge imparted by the vision, man in his present state is formed by the combination of two essences or spirits, male and female, which every body of maturity and common sense knows to be the case. From these spirits, intermingled, arises a third essence, which is composed of the two essences, and divine portions of the spirits, which make the nearest approach to the celestial, and the least participating of the material. The soul, then, is brought into existence just prior to the corporeal part of man. In fact, it is the actor, or creator, by whom many of the things of wisdom. No other agent, and no other mode can be shown to have produced this mysterious being called man. The vision shows that there are two minds in man, instead of one as is generally supposed; these minds are in connection with the soul, but are not the soul itself, as is supposed by a *golden rule*. They are the actors in their existence, when the nervous system begins to receive impressions from the external world. That there are two minds is well known to the greater part of physiologists. Dr. Darwin, the author of *Zoönomia*, and his descendants, were well aware and convinced of the duality of the mind. They say that they can cite many wonderful cases where the dual minds act and govern the body in which they are enclosed, alternately; and at the same time the two minds were entirely unknown to each other, or as being in existence. If we search all nature through, we find that every thing is produced and acts from two forces, at least. These forces are the positive and negative essences which are spirits. All plants and minerals are produced by these powers, but animals which move and fro, and are intelligent, require a third power, which is a soul.

The soul acts as a soul to plants and minerals, and as the last order of animals. But man, who is the ultimate of God's works, requires a soul, partaking of the nature of that God, in a limited degree. It must be capable of action and vigilance without ceasing. It must have a part of the sublime wisdom of the Creator within it, to know how to construct and maintain the human body in health and vigor. It must be able to receive their knowledge through the nervous system, which is of the external world, and limited; while the knowledge of the soul is of the principles of nature; and its aspirations are without limit, for all that is great and good. The knowledge of the soul is a light, by which we see our way in the world, and the knowledge of the other gives us a glimpse of the great future beyond; a state of existence much better than this, where we shall be happy and immortal. What is it that moves the involuntary nerves, the double heart, and all the other double organs, as we consider matter? It is the soul. What is it that keeps constantly at work all the machinery of life in ceaseless motion, while the body and the two minds are resting from their daily labors? It is the soul, and no other power on earth or in heaven could perform the same duty, unless it were the powers of the universe, which it is, and it is absolutely necessary that man should have a soul. If it were otherwise, man would be no more than one of the lower order of animals, possessed of magnetic life alone. It is reasonable to suppose that the spirit or essence of which the soul is composed, its master, has always existed, and is conscious of its own existence. It is reasonable to suppose that it has existed as a conscious individual soul, having knowledge, powers and proclivities, wandering through the universe, until it can pick up a body to make its habitation. Such an idea is not consonant with reason or truth, and it is also contrary to the mind should have two minds, for no single spirit can act alone; the acting principles are compelled to act in pairs, male and female. Thus it is that man is made of a double nature, having two organs of every kind. Thus, it is, we have two large brains, constituting the two minds, and a smaller brain, constituting the soul, which latter, derived its essence from the intermingling of the two spirits. We have shown how the two minds are formed, by receiving impressions from the external world through the nervous system. We now come to the concluding idea, which, to bring to view and establish all that we have said, so far in this article, is merely preliminary. We will now see how the two minds increase and grow from external impressions; that the

Religio-Philosophical Journal

S. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

Office, 187 & 189 South Clark Street,

LATE 1869.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

CHICAGO MARCH 19, 1870.

TERMS OF THE

Religio-Philosophical Journal.

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(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XII.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

The Philosophy of Inspiration and how Developed.

Animal Magnetism, and Etherial Magnetism.

For five successive numbers of the JOURNAL, we have traced the history and development of Jesus, teaching some grand truths, and at the same time teaching a lesson that will be of some benefit to the world. At the present time, we find too little of the practical lessons of life in these philosophical discussions, which the inquiring mind is ever seeking for. In the narration of events that far, and in the imputation of the truths therewith connected, we have endeavored to not only show the close relationship existing between the mundane and supermundane spheres, but at the same time send a gleam of sunshine into the human soul from that Supernal Sun of truth, whose beams are as free and pure as the water from the crystal fount. In our writings, the practical lessons of life will be taught in a manner, that all can understand. A high-toned morality will ever distinguish those ideas that flow on the stream of inspiration from the Summer-land to us. On that silvery cord, strong yet delicate, are strung the choicest ideas of the wise sages of the Spirit World, and whenever they can connect it with a human mind on earth, they do so, and their ideas naturally drop upon it like the parting rain drops from the murky cloud. Inspiration is the grand connecting link between the mundane and supermundane spheres, and through the instrumentality of that, the world has been enabled to progress and improve in all things. Between all things in the material world, there is a connecting link, so potent in its action that a blow with a hammer will cause, as it were, the whole universe of God to vibrate. The connection between mind and mind is no less intimate and grand, and the result of the continual working thereof, is eminently well-calculated to improve the whole human family.

In the development of Jesus, we find a beautiful current of inspiration flowing through his nature, bearing upon it the ripe fruitage from the Spirit World, and it was through the instrumentality of this inspiration that he exhibited so much knowledge, and was enabled to meet the inquiries of the Doctors in the Temple. This inspiration flowed through his organism without meeting any obstruction, and the choicest treasures from the Spirit World were transmitted to the children of earth, bearing upon them the bright, ethereal light that distinguished them in the Supernal Spheres. In his embryonic condition, his development was unimpeded, and that current of inspiration established, that enabled him to give utterance to such divine truths. As we said in a previous article, there was a circle of spirits that had his embryonic mind in charge, and who mainly through the instrumentality of "visions made on the sensitive mind of the mother, gave a peculiar tendency to his nature. While these beautiful visions acted as important part in his development, they were not the most important action on the part of the circle of spirits who had him in charge. Now here is another grand truth. The human brain is a peculiar part of the system, and through the instrumentality of that, the Spirit World are transmitted. Within this brain is the spiritual brain, as it were, an exact counterpart of it, and it is the spiritual brain

that is acted upon principally; but in order to accomplish the result desired, they first crystallize the material brain, or thoroughly magnetize it, and then their influence directed thereon causes beautiful vibrations to occur, which the inner brain at once senses. The outer brain is to the inner brain, what the outer eye is to the inner eye. The natural or organic eye don't see any more than the mirror does on which your image is imprinted. The brain don't see, nor does the natural eye see, but it is the spiritual eye that discerns all things. If the natural eye only saw, how could you remember when you arrived in the Spirit World what you had ever seen. If such were the case, you would be compelled to learn everything there anew. The spiritual eye sees material things through the instrumentality of the material eye. At a glance the reader will recognize the truth of our statements. Now, it is not the natural eye that hears, but the spiritual ear. If not, how could your spiritual ear detect a tube that you had learned in earth life. The material brain is intimately connected with the spiritual brain, or the latter is interblended with the former. Now, supposing the optic nerve is paralyzed, can you see? Of course not. Supposing it is partially paralyzed, then the vision will be confused and indistinct. You recognize this as a truth. The connecting link between the material and spiritual is disturbed. Throw a pebble on a lake when the water is crystal pure, and see those delicate undulations—they do not cease their action until every particle of water is gently moved in that lake. But throw a stone in a lake whose waters are muddy, and do the same move as regularly and freely? Of course not. The outer brain, if no obstructions in it, will convey thoughts to the inner brain with automatic regularity, from the angel world, and it will recognize the same. Now this current of inspiration might be directed upon some brains, and it would not effect the same in the least, from the simple fact that it is so full of obstructions that it can't.

The circle of spirits who had Christ in charge worked systematically and in accordance with the laws of nature, and their first effort was to lay the foundation for a perfect connection between their minds and his, and in order to do that, they were compelled to commence their work while he existed in the germ, for then it is comparatively an easy matter to change the condition of the brain or any other part of the system. During his embryonic growth, at certain hours of the day, the brain of the germ Jesus was thoroughly magnetized, or placed under the influence of spiritual magnetism. Now here is a grand truth, which philosophers in the past have failed to recognize. They have failed to understand the grand work which the Spirit World have been enabled to accomplish, and consequently have advanced ideas that have no foundation in fact. The human system is impregnated with animal magnetism—no better name could be given it. The human brain particularly, is largely impregnated with it, and in one sense, it looks therein like a dense cloud. Now when a spirit circle is developing a medium, acting on the brain, they displace this animal magnetism with spiritual magnetism, and the result is that the mind can discern spiritual things. In order to develop Jesus, one third of the time while in the embryonic condition, his brain was depleted of its animal magnetism, and thoroughly charged with spiritual magnetism, and in so doing they prepared him for that beautiful influx of inspiration which ever afterward characterized him. Inspiration is spiritual and must be conducted through a spiritual medium. Animal magnetism is so gross that the beautiful current of inspiration cannot flow through it. The reader will understand our position. Here is a truth all the learned philosophers of the day have failed to recognize. Displace the animal magnetism (or render it negative, which is equivalent thereto) of the brain, and you induce a sound magnetic sleep. Displace the animal magnetism of the arm and it becomes paralyzed, and can be amputated without inflicting pain. It is not, then, charging a person with magnetism that induces sound magnetic sleep, but rendering the same entirely negative, which is equivalent to a gradual withdrawal of it temporarily from the system. The subject, if not molested, will remain in a magnetic sleep, until nature's forces destroy the negative condition, or furnishes a supply requisite for the organs of the body to move on in their usual way. The operator, then, in "throwing magnetism on a subject," actually extracts it from the system, or renders the same negative, and when "he throws it off," he furnishes an additional supply, and consequently the subject awakes.

Now bear this in mind, then, that animal magnetism is material; etherial magnetism, spiritual. Animal magnetism is the medium through which the spiritual senses hear the voices of earth's children, and sees the numerous scenes everywhere spread out around us. Etherial magnetism is the medium that conveys the voices of the spirits to the spiritual ear; enables it to hear the most exquisite music of the Spirit World, and see spirits and the beautiful scenery of the Summer-land.

Christ's development was exceedingly varied. His brain was rendered so susceptible that the spirit circle who had him in charge could change the character of the same in a twinkling, extracting the animal magnetism, or rendering it negative, and supplying its place with etherial magnetism. Under the influence of the latter, he could be highly inspired, and could receive impressions from the Spirit World, give utterance to those thoughts that had been garnered up in the Summer-land for ages, for want of a proper mind through which the spirits could transmit them to the people. There is a grand law embraced in this subject, the true nature of which the ablest minds of the present day have failed to grasp, and yet it is so simple that the common school boy can understand it. This displacing the animal magnetism with etherial magnetism, in the brain, the spirits call crystall-

izing it, on account of its wonderful clearness, and the exceeding readiness with which the current of inspiration can be transmitted through it. The truthfulness of our position will more fully appear in forth coming articles. This grand operation of displacing the animal magnetism, (we mean in all cases rendering it negative, which in one sense is equivalent thereto) of the brain, is not an easy matter, and in many persons can never be accomplished, in some it can be partially accomplished, and in proportion to its displacement, will the person be subject to spirit influences.

Indeed, the brain can be so fully charged with etherial magnetism, under certain circumstances, that the current of inspiration flowing through it will sound to the subject like a person speaking in the distant part of the room, and he will appear to listen, while the words are continually dropped upon the mind. How grand is this theme. There is a grandeur in all things. How little the world understands this process of development. Within it is a vein of philosophy that sparkles beautifully, and that points heavenward for its origin. In future numbers of the JOURNAL, we will tell you, perhaps, how to induce the magnetic sleep, and many other remarkable things connected with the human mind, of great value to all.

In our history of the development of Jesus, we have taught an important lesson—just that which has been impressed upon our mind. Words fall upon our mind in endless succession, never failing to convey an idea of practical utility, or to impart an important lesson of life. This inspiration we highly prize, and has been gained by six years' attention to those laws that spirits pointed out to us, and which we have implicitly followed.

HOME.

THE ECCLESIASTICAL COUNCIL.
DOGMATIC FORMULAS REPORTED BY THE
PRELIMINARY COMMITTEE.

From the Pall Mall Gazette.

It will be remembered that among the propositions submitted to the council by the preliminary committee was a series of dogmatic formulas. The first three are issued, and have now reached us. The "Civiltas Catholicas," the special organ of the Pope, has just published a series of articles, which are now considered as having been obviously intended to prepare the Catholic world for the appearance of these canons, of which the following is a translation.

THE CHURCH OF CHRIST.

CANON I. Whosoever says that the religion of Christ is not existing and expressed in any community established by Christ himself, but that it can be rightly held and exercised by each individual for himself, and without regard to any community which constitutes the church of Christ, let him be anathema.

CANON II. Whosoever says the church has not received from Christ any positive and unchangeable organization, but that it is, just like any other human community, mutable and transmutable according to the changes of time, let him be anathema.

CANON III. Whosoever says the church of divine promise is an eternal and visible community, but a purely internal and invisible one, let him be anathema.

CANON IV. Whosoever says that the true church is not a body in itself, but consists of diverse and distinct denominations, and differed throughout them all; or that the church is a society of individuals, and that in their professions of faith, and divided in their spirit, equally form members or parts of one common church of Christ, let him be anathema.

CANON V. Whosoever says that the church of Christ is not an institution absolutely necessary for reaching eternal happiness, or that an individual can attain it without the church, or that an individual can attain it without the church, or that an individual can attain it without the church, let him be anathema.

CANON VI. Whosoever says that the authority with which the Catholic church possesses and condemns all religious sects separated from its communion is not properly derived from Christ, or that about such matters, only opinions, not certainties, can exist; and that therefore all religious sects are to be tolerated, let him be anathema.

CANON VII. Whosoever says that this very church of Christ can fall into darkness or error, or so deviate from the truth in faith and morals, as to fall away from its original institutions into depravity and corruption, let him be anathema.

CANON VIII. Whosoever says that the present church of Christ is not the last and highest institution for reaching eternal happiness, but that there is another to be expected through a new and more complete effusion of the Holy Spirit, let him be anathema.

CANON IX. Whosoever says that the infallibility of the church is restricted only to things contained in the divine revelation, but is not extended to other truths, or that the church is not the infallible guardian of the revelation, let him be anathema.

CANON X. Whosoever says that the church is not a perfect society, but that it is a corrupt society, or that it is a society which is not perfect, or that it is a society which is not perfect, let him be anathema.

CANON XI. Whosoever says that the church, divinely instituted, is like a society of equals, and that the bishop, superior of orders, and possessor of governmental power bestowed upon him by divine right, and which they truly exercise, let him be anathema.

CANON XII. Whosoever says that Christ our Savior and Redeemer, has conferred upon the church the power to give laws and statutes, and that by these laws and statutes, they truly exercise, let him be anathema.

CANON XIII. Whosoever says that the true church of Christ, out of which there is no salvation, is any other than the holy Catholic and Roman apostolic church, let him be anathema.

CANON XIV. Whosoever says that the holy Apostle Peter was not appointed by Christ as the first of the apostles, or that the church of Christ is not built upon him, or that he had only the honorary supremacy, but not true and real jurisdiction, let him be anathema.

CANON XV. Whosoever says that the church is not a society of equals, but that it is a society of equals, or that it is a society of equals, or that it is a society of equals, let him be anathema.

CANON XVI. Whosoever says that the church is not a society of equals, but that it is a society of equals, or that it is a society of equals, or that it is a society of equals, let him be anathema.

CANON XVII. Whosoever says that the church is not a society of equals, but that it is a society of equals, or that it is a society of equals, or that it is a society of equals, let him be anathema.

CANON XVIII. Whosoever says that the church is not a society of equals, but that it is a society of equals, or that it is a society of equals, or that it is a society of equals, let him be anathema.

CANON XIX. Whosoever says that the church is not a society of equals, but that it is a society of equals, or that it is a society of equals, or that it is a society of equals, let him be anathema.

CANON XX. Whosoever says that the church is not a society of equals, but that it is a society of equals, or that it is a society of equals, or that it is a society of equals, let him be anathema.

CANON XXI. Whosoever says that the church is not a society of equals, but that it is a society of equals, or that it is a society of equals, or that it is a society of equals, let him be anathema.

CANON XXII. Whosoever says that the church is not a society of equals, but that it is a society of equals, or that it is a society of equals, or that it is a society of equals, let him be anathema.

the whole human family for refusing to accede to them, we are unable to comprehend.

These formulations, if regarded at all, can not be regarded otherwise than as an insult to our Government, and people. In and of themselves, they are harmless, and the only effect they could produce, would be to extort a broad grin from every true freeman and patriot of our land; but when we see a manifest determination on the part of the representatives of a body of people which forms so great a portion of our population, to enslave in such a wholesale and unreserved manner, and in doing so, manifest such a determination to revive the papal power, and re-inaugurate the rack and gibbet, we come to the conclusion that these canons are "no canons," aimed at a people whose ancestors fled to this country to escape from the tyranny of Popery, and who ultimately established a government, the wisest and best the world has ever known, because among other things, all the Gods worshiped by mankind were left out, and all the people made free to choose their own Gods and worship them or not, as they saw fit. It will be noticed that the first words of each, and every canon are, "Whosoever says," and by which, we are led to infer that the canons are intended to rest alike upon all mankind, of whatever name or nationality.

The Protestant portion of the so-called Christian world, have become alarmed at the steady, rapid and persistent innovations of Popery and Liberalism in this country, and have called a World's Convention of all Evangelical Christians, termed the "Evangelical Alliance," which is to meet in New York City, next September, to mount their canon; and judging from remarks made at a meeting of the New York branch of that body of self-styled Christians in September last, we may expect to see a general unanimity of feeling existing among the representatives of all denominations, which form that august body. They will come prepared, to yield all denominational differences, for the sake of making a common cause against what they term their common enemies, viz: the Catholics, and all Liberals and free thinkers of this country.

As an indication of the sinuous of these self-righteous Pharisees, we see a pious (I) Supreme Court Judge of Ohio, rendering his decision in favor of having the Bible introduced as a reading book in our common schools, against which all Catholics protest, very many Protestants protest, all liberal minded persons protest, common sense, common decency, common honesty and fidelity to the best interests of our Government and people protest; and are long, when these protests shall have been embodied, they will surely be heard and heeded.

The next grand scheme of these would-be conservators of the people is, to have the United States Constitution so amended as to acknowledge God as the Supreme Ruler of the universe, and Jesus Christ as mediator between God and man, so that all men who profess to have been called of God to preach the gospel, and any others who may hereafter make a similar profession, may be acknowledged by the Government as successors of Jesus Christ and his apostles. By this move, the Protestants are unwittingly playing into the hands of the Catholics, for in reality, if there is, or can be any such thing as apostolic succession, the Catholics alone can lay claim to it—inasmuch as the Protestants are accusers from that church—renegades and interlopers—split up into a thousand different sects, each trading upon their own book, and each claiming to be "Exceller," and they will only unite under the necessity of combining all their strength to fight their battles against the freedom of opinion in religious matters. We wait with no little degree of impatience and lively interest, in anticipation of what shall transpire at the forth coming meeting of the Evangelical Alliance, to be held in New York City in September next, and we have no desire to curtail their freedom to thus meet and mount their canons, nor do we care how light they draw the cords, the tighter the better, to tie and that this whole theological machinery be brought to bear upon the liberties of the people of the United States, until all shall be forced to take sides. When this shall have been accomplished, and the press and the people have fairly taken sides on this question, should the canons of the church prove to be only Quaker guns we shall have such a war of words as must result in the total annihilation of their dogmas; and should their guns prove to be METALIC their authors and gunners will have the same fate.

Should those whom the Gods would destroy by first making mad, so arouse the country as to bring on a conflict of arms, we shall have such a war as no country has ever been blessed with; we say blessed, because all great progressive movements come through revolutions such as this country has just passed through—hence we would rather urge the thum screw fraternity to so gird up their loins and strengthen their muscles, that they may be enabled to turn their screws to some purpose.

The Church and the State are fearfully corrupt—they are literally running over with bile, and our opinion is, that all the old school doctors of the Spirit World have been holding a council, and determined to administer such a dose of blue mass as will most effectually clean out the body politic, and set the whole governmental and religious systems at work in a healthy manner, on a harmonious plane; a plane of common honesty, common decency and common sense; God speed the day—for which the earth waits—the bodies and souls of men wait, the angels wait, and these cannot wait in vain.

Key to Honest Wealth.

We have received from the New York Publishing Co., 21 Courtlandt Street, New York, a new work of positive merit and great practical utility, entitled "THE KEY TO HONEST WEALTH; OR HOW TO GET RICH," price only 50 cts. (post paid). This work contains much reliable and practical information, never before published, adapted to all classes, trades and professions, and needs but to be seen and perused to be appreciated. As an infallible aid to "SUCCESS IN BUSINESS," it should be in the hands of all; its high moral tone is also a commendable feature. Agents would do well in selling it. For sale at this office.

M. TOWNSEND.

Of West Liberty, Iowa, finds the JOURNAL too much meat for his digestion, verifying that milk is designed for babes. He thinks we are "too liberal." We have to say in reply, God and angels for bid, that we should ever be a narrow contracted lid.

Poor Timid Souls—How we pity them—We have been there.

There are many men and women who have liberal sentiments, but dare not express them, for fear of what their neighbors will say, or think about it. We experimentally know but little about such feelings, yet we confess that in our younger days we did venerate the Holy Bible with a blind idolatrous devotion, worthy of a Hindoo.

Nearly twenty years ago there was a Bible convention held at Hartford, Connecticut, in which, our then freshly inspired Br. A. J. Davis, took a conspicuous part. When the call for that meeting was published, we felt timid, and secretly thought it was going too far; and that was about the last we thought up in the subject until we fully realized that the Holy Bible was simply the work of men, like the sacred books of the Hindoos, Mahomedans and Mormons, no less, no more so, each and all contain some wholesome truths—historical facts, moral maxims and an immense amount of trash and lascivious sayings, inspired by the over active passions of so called holy men, fashioned after God's own heart, if their own declarations are to be taken as truth.

That all authors are inspired, we doubt not—some through their idealism, some through their causality, some through their veneration and organs of justice, and others among the ancient of days, who are esteemed very good, through their sensitivities. For further particulars upon the latter subject, see Solomon's Songs.

It is not for us to say that the revelations made from the above named phases of inspiration, which are found in the so called sacred writings, are not good in their place, and suited to certain classes of minds. What we do desire to be understood as saying is, that these devotees and idolatrous worshippers of the Holy Bible, should be willing to allow their neighbors to read and believe authors, who confine themselves to well established facts, sound reason, and common sense, to say nothing of science, philosophy, and chaste language, without being traduced and vilified for so doing.

The timid think it better to put up with theological bosh, pious delusion, and cruel persecution, for a while longer, hoping for a good time coming. Precisely so was it with the timid in the days of the American Revolution. Then the cry of some was, loyalty to the crown—a few more petitions for redress. This was practiced while the bonds of servitude took another turn, and but for the bold, and so called desperate men, who tossed the tea into Boston harbor, and others like them, we to-day might have been but the dependants of the British Crown, instead of a great and independent government.

So while both branches of old theology—Catholic and Protestant, are holding world's conventions, for the purpose of subjecting the human mind to abject servitude, with an identically same central idea—the divinity of the Nazarine, as a basis of a right for ecclesiastical rule, we hear the cry, forbear! forbear! middle with the idol. Some of our tried friends can not stand the sneers of old theology.

Great God and good angels, guard them in this trying hour! But we pray that our hands may be strong to do thy work nobly and faithfully; and that millions of our fellow men and women be inspired to lead, aid, and comfort to thy noble workers in the field of mental emancipation.

CLOSE OF VOLUME SEVEN.

This number closes volume seven of the RELIGIO-PHILOSOPHICAL JOURNAL.

We shall commence volume EIGHT with TWO THOUSAND extra copies, so as to be able to furnish subscribers with that volume complete, for some weeks to come.

The promises of our spirit friends, during the darkest hours of the JOURNAL, and while it was surrounded by enemies, who by speeches and resolutions, in private and public, were doing their utmost to weaken the confidence of those who had been its friends, is more than realized.

In the darkest hours of the JOURNAL's history, among the more encouraging symbolical representations given, the following was pictorial meaning:

Sister Morrell in a trance saw as a towering pine—snow bound, which reared its evergreen head, far above the other timber of the forest, and the birds of the air gleefully fed their young among its branches. The glorious orb of day melted the snow far below, and a carpet of green took its place, and its congenial shade became the resting place of the weary and careworn traveler. New life and vigor was visible every where in and about it. So the congenial rays of light from our beloved JOURNAL (angelic inspirations), have dispelled all doubt and uncertainty of its success in the minds of the people. Its ample columns furnish acceptable, mental and moral nourishment for the hungry and thirsting soul. Its selfish opponents have disappeared, while the simply honest, but prejudiced opposers, have become its true friends.

Thus the promises of angel friends, with whom we are in daily communion, are fulfilled. To be faithful in duty when required, is a guarantee of success.

Corrections Cheerfully Made.

Every person sending money to this office for the JOURNAL, should look carefully to the little yellow slip posted on to the margin of the paper or on the wrapper, and see that the time for which payment is made, is correctly stated. If any mistakes are made, we cheerfully correct them. It usually takes about three weeks to get the mail list changed. If changes are not made by that time, after money is remitted, advice us of the fact, and we will at once look to the matter and make corrections, if the fault be at this office.

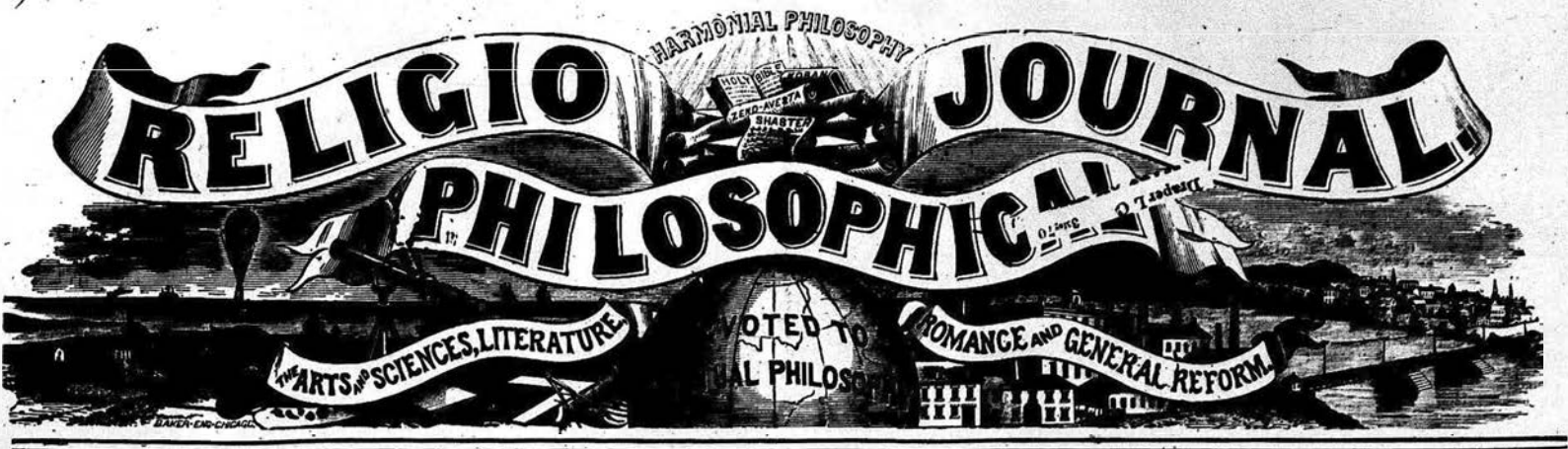
Don't fail to write all proper names plainly, and give post office address, including state.

"A Few Into Sacred Tradition."

We have on our shelves a new revised and enlarged edition of the above valuable little work.

lost without it. It is almost as essential to me as bread. It is the most philosophical paper I ever read, and I would not do without it if I have to work by the day to pay for it. I am young in the cause, but I love the philosophy.





\$3.00 PER YEAR IN ADVANCE. Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. **[SINGLE COPIES EIGHT CENTS]**

CHICAGO, MARCH 26, 1870. **VOL. VIII.—NO. 1**

B. S. JONES, PUBLISHER AND PROPRIETOR.

Literary Department

For the Religio-Philosophic Journal.
THE CONTENT.
BY MRS. A. L. ANDREWS.
Gird on thy armor, brave soul,
And manfully stand for the right.
The palm of victory shall be thine;
For truth in the contest grows bright;
And soldiers that go forth to battle the wrong
Must always be noble, courageous and strong.

Through storms must your weary feet tread,
For malice and envy and hate,
Their shafts of wrath will pour down,
Their venomous cravings to slake,
But never can they vanquish, if thou wilt be strong;
And never once yield to oppression and wrong.

Black clouds all around thee will lower,
For bigotry, prejudice, pride,
Will crush thee beneath their power,
And all thy efforts defeat;
But the world will follow the mighty and strong,
Must always be victor of error and wrong.

Then let not thy soul be cast down,
Though the burden be heavy to bear,
Be long shall the faithful be crowned,
And the laurels of victory wear,
And the world will follow the mighty and strong,
Of those who redeem it from error and wrong.

SACRIFICES.

The Old Jewish Religion, and the Extreme Absurdity Whereof.

BY J. STEPHENS.

It always seemed most astonishing to me, how great minds like Alexander Campbell and others, could so prostrate their reason and good common sense, and superinduce that imbecility of mind which permits them to see, or to think they see any thing in the ancient system of sacrifices, but a low specimen of the most rank and disgusting heathenism. Alexander Campbell the great, taught us in his school while studying theology under him, that the peculiar institution of sacrifices, which embraced the taking away of animal life, was typical, and indicated that man had forfeited his life in "the fall." And the slaying of these animals as a substitute for him, was an acknowledgement on his part, that his life was forfeited, and that if he should receive his life again, he himself would have been slain instead of these dumb animals.

But Adam and Eve fell, and we lost all, say they. In the first place, the foolish story mistakes man's fall as one of the wildest chimeras that ever danced through the cranium of man—one of the world's greatest mistakes. The story is a lie in the beginning, absurd in the middle, and humbug in the end.

The history of man and his doings upon this planet, shows his fall to have been a long continued, steady and progressive fall upwards! Yes, man's career has been ever upwards, from the time when he used to be an animal, running wild in the woods, even until now.

But Adam and Eve fell, and we lost all, say they. If Adam and Eve were so low and ignorant, and so closely upon the animal plane, that they did not know they were naked, then they had not far to fall, and I think it did not hurt them much. But I rather think that if they had not eaten the forbidden fruit, and have been turned out of the garden, they would have been animals yet!

I think it done them good. The fruit of the Tree of Knowledge never hurt any body; but the greatest trouble of the world is, they don't eat enough of it.

All the knowledge, science, philosophy, invention and discovery that we now behold in the world, which enable man to cut such a brilliant figure and to stand so high upon the mount of civilization, is in consequence of our first parents eating of the forbidden fruit of the tree of knowledge. It was the greatest act of their lives, and crowned with the best of consequences.

But this story of creation, Garden of Eden, fall of man, the forbidden fruit, the serpent, snake, &c., &c., is all a fabrication.

As a real history of things that literally transpired, there is not one word of truth in it; but taken as an allegory, there may be a shadow of truth deeply hidden, and covered up beneath its symbolical language.

But as to sacrifices: "Without the shedding of blood, there can be no remission of sins," said the Jew. "No, nor with the shedding of blood, there is no remission of sins," say I. The consequences of sin must be met; they can not be remitted. The Jew thought that man and his God were estranged from each other by the fall, and that God could only be propitiated by a sacrifice, offered unto him by a priest for the sins of the people.

These sacrifices were to be animals, bulls, lambs, rams, heifers, &c. These animals were slain, fried and roasted upon a pile of stones and wood, called an altar.

The whole performance must have been laughable! A strange religion that contains such silly rites. The Jews were a strange people, and their religion was crammed full of silly rites.

Circumcision was another beautiful practice of theirs. Mutilate and cut to pieces the beautiful bodily organization that God gave them, all for God's sake! No wonder the nations around them hated them. What an idea they had of God! Now I should call that religion which required the sacrifice of an old homely ram, a ramshorned religion; and that which required the blood and pains of a red heifer, a caustic religion; and that which required the sacrifice of lambs, a sheepish religion; and that which required the sacrifice of a great pawing, roaring bull, a bull religion!

Communication from Austin Kent.

TO J. E. PIERSON.

DEAR BROTHER.—From my soul, I accept the paternal hand you extend to me. You do not call your article a reply to mine, and it is not. I am sure the readers of the Journal will forgive me and Mr. Jones for anything they may dislike in mine, in view of the richness of the article it called forth. Over a column of yours is the best defense of the rights of all men to mental freedom I remember to have read. It is the essence of the true spirit of the paternal brotherhood. You may look for some notice by me, of the last half of your article. I fear I do not fully understand this part of it. Here I find you my opponent in the use of words, and I am sure, in ideas. I am too feeble in mind to do full justice by yours, and shall not attempt it. In conclusion you say "It is all good or all bad." "It is all sickness or all health,"—all happiness or all misery. You will not say so much. You ought to be consistent. You say "there is no distinction in the universe of eternity, nor in time—only as men make it." No, no, brother. If such a God—such a "name"—if infinity, should you not say—only as God makes it. Even man's imagination is a part of God's infinity. (I see you add finite to infinite, as do all Christians.) If we begin to charge man alone in his individuality as being the only responsible cause of this or that, where shall we stop? I understand Brother Jones to write finite individuals, and must needs use the terms of the world, and suns. In saying "It is all good or all bad," you seem to leave no room for any difference. In this, you do more than say "all is one." You say all is alike. You virtually say "all is unmixed good, or unmixed evil; all is happiness or all is misery." In my article I said good means happiness; evil means misery. Do you object to my definitions? Do you believe our race would ever have coined the word good only as they realized happiness, or the word bad—evil, only as they experienced pain and misery? I am sure they never would coin these words with their present meaning. As you must have used these words, I ask for the evidence that either good or bad exists. In the sense in which we find good, we as truly find bad. Brother, can anything be really good, of real value, only as it is, or as it gives happiness? Can anything be bad only as it is, or as it gives pain and misery? As you make us understand what such good and bad is, or can be, which has no relation to happiness, or misery? I am curious to know. If you find nothing of this kind, then did you mean to say, "all is happiness, or all is misery." Do you deny either? Please tell us why you call something good. I desire to write under your imagination. You say "my definition, the racking of my brain, the unceasing unrest; all, all, cry out to me, where is thy God?" Would you say the same as to physical pain? If not, why not? Do not even seem to write cruelly of yourself or others. Is not all this pain and disquietude, from some a part of God? From your article you plainly believe in an infinite, Almighty intelligent cause of all. Is he, or is he not, indifferent to human suffering? Does he feel what we feel? I think you would say, He sees no evil, no bad. Do you say He sees and knows no suffering?

Your deeply afflicted, but ever loving brother,
Stockholm, N. Y.

AUSTIN KENT.

P. S. You believe in "immortality," or in an eternal future conscious individuality for every human being. Do you think we have had such an eternal past, and that our present condition is the result of eternal past progress? In that case how much less and worse must each of us have been somewhere in the endless past. Reason here! fear not. If we and the universe have had an eternal past of progression, as much as we have in the present, we must be eternally present with it and with us, so much must the past find of us, have been worse than the present. Where lies the error in our proposition? What mind can find relief in such a belief? The orthodox have always said, "The existence of evil is above reason." I have replied "The existence of evil is contrary to irreconcilable with your idea of God, of infinite power, wisdom, and goodness."

The Witch at Endor and Samuel Rebuking the Immortality of the Soul.

LETTER FROM MRS. ANN TAYLOR.

EDITOR JOURNAL:—Noticing in your paper of Feb. 19th inst., an article from the pen of H. L. S., in reference to a sermon by J. C. White, from the 28th chapter of 1st Samuel, and that he had propounded questions to the Rev. Divine, but had failed to get the "light" he wished on the subjects, we thought, perhaps, it might help H. L. S. by informing him how the Rev. J. C. Cooper disposed of the Woman of Endor, in a sermon delivered sometime in July, 1869, in the Methodist Church at this place, of which he has charge. In the first place, Saul was forsaken by God, or he would not have sought familiar spirits, and that the woman of Endor was a Jew and could not tell the truth (the Bible to the contrary notwithstanding), and that it was all the works of the "devil," and to sum it up in a word, there was nothing in it, for it was impossible for a departed spirit to appear and communicate with mortals. Sometime in December, we had a course of Temperance Lectures by R. P. Barham, in one of which he made the remark that "life and immortality were brought to light" in the gospel, through Christ, and that it was not demonstrated in the old testament. The Rev. J. C. Cooper then gives out to the congregation that he should endeavor to show them on the next Sabbath; that it was a fully taught and old as the new testament, and brings up that same old "witch" that could not "tell the truth" that same demon, "Satan," to prove the immortality of the soul. If I could give the sermon in full, it might be instructive. I have given the substance and if it helps you, or any other, into which you have fallen, our object is gained.

Communication from Austin Kent.

TO J. E. PIERSON.

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EMMA HARDINGE—NEW YORK CITY LYCEUM.

LETTER FROM C. G. F.

BRO. JONES.—Emma Hardinge is to lecture before the Spiritualists of this city every Sunday in March, and delivered her first lecture this morning at the Everett Rooms, to a fair audience—say about half the audience with which she has been greeted in the large cities of the West. She gave us, in her usual happy style, a Review of the influences of Spiritualism on the Religion of the nineteenth century, prefacing her discourse with a most pathetic invocation to the "Grand Man," or great Soul of the universe. Her prayer seemed to be the pouring out of her earnest soul in yearnings for the Infinite. She appeared to soar above all subsidiary things, and carried at least a portion of her audience with her, who hung in breathless silence upon her lips. I will not attempt to give you a report of her lecture, for I could not do it justice. I will give you, however, a few random thoughts suggested by it, partly in her language and partly in my own.

According to the dogmas of the church, God

was compelled to patch up an imperfect scheme by the introduction of miracles, or special providences. After discussing at length the distinctive features of Romanism and Protestantism, and asserting the positive authority of the one and the total want of authority in the other, she said that Protestantism has handed down to us, for the last four hundred years, simply the shadow of an authority, with the spirit shut out; that spirit which alone made it a church. Protestantism points to the sublime architecture of the universe, and denies the Architect—points to the eternity of matter, and denies the living spirit that animates a world of atoms. Spiritualism comes in the great day of eclipse of faith and solves the long mooted problem of immortality. Immortality is compensation for all the woes of man. We shall live in the eternal compensation and retributions to the earth-life. She counseled the Spiritualists of America to rise from the low grounds of materialism, sensualism, and their boasted individualism, and read a severe lecture to those of us who claim to be a law unto ourselves, begging us not to ignore the existence of a still higher law, but reverently bow down and worship the "Grand Man" in the eternity of the future.

My only excuse for offering these thoughts, disjointed and incoherent as they are, is, that they will serve as food for at least some souls who are famishing for spiritual aliment.

In the afternoon, in company with a Chicago friend, I attended the Lyceum, which also meets in the Everett Rooms. The day was pleasant, but the attendance was very small, probably about one-half the number usually in attendance upon the Chicago Lyceum. It is needless to add that I was greatly disappointed to find such sparsity on the part of the progressive friends in the great city of New York—a city which has a world of material for a flourishing Lyceum in every ward within its corporate limits. The exercises of the Lyceum, always interest me, were quite refreshing, showing originality of thought in the little ones who gave recitations, though accompanied, I regret to say, with a great deal of disorder. Chicago may well be proud of her Lyceum.

At the morning lecture it was announced, as on the previous Sunday, that an effort is being made to raise funds to rent Apollo Hall for the use of the society. This hall is said to be the finest and largest in the city, and one argument used was that Spiritualism would be more respectable "O, my prophetic soul!" If they had a grander place of meeting. And this, too, in the face of the fact that the small hall of the Everett Rooms was but a little more than half filled to hear the almost divine Emma Hardinge! If the Spiritualists of New York would make Spiritualism "respectable," let them raise a grander place of meeting, as the dwelling of the rising generation, and build a living monument, in at least every school district of their Babylon, in the shape of Progressive Lyceums, and it would soon become "respectable," and require many halls to accommodate its votaries.

New York, March 26, 1870.

For the Religio-Philosophic Journal.

SHORT SERMONS ON SCRIPTURE TEXTS.

BY WARREN CHASE.

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." Matt. 11:1.

Which of the heads of God wrote this, we do not know; but as it spoke of Jesus in the third person, it is not probable it was him, or whether it was Jehovah or the holy Ghost, it is not very explicit. We should have been told what spirit led Jesus into this temptation, since he taught his disciples to pray the Father Spirit, it is not to lead them into temptation, probably meaning such as this in which old Satan seemed to have a good time in joking this third part of the God-head.

First, Jesus fasted forty days, and then was hungry, as we might expect a mortal to be, if he could live so long. Then the devil tempted him to make bread of stones and satisfy his hunger, and we do not see what sin there could have been in doing it if he had the power of the devil seemed to think he had, and he did not deny. The record seems to imply that the sin would have been in doing anything the devil asked him to do, and the virtue lay in resisting his request. The devil failing in this effort, he said to Jesus, "I will give thee all this, and seating him (Jesus) on a pinnacle of the temple, where the devil seems perfectly at home, he again tried to get him to jump off and see if it would hurt him, but again he would not do it, but we could never see why if the devil carried him up there, he could not push him off and thus try his power in falling, which he proposed to test in the leap; but Jesus quoted scripture, and readily as Satan, and referred him to a passage where he was forbidden to tempt the Lord His God,—that is Satan's God.

This is an important fact for all preachers to view, that by this passage they have been led to teach that Jesus was a God, a man, who was not only well acquainted with scripture and the temple, but also with the country; and will he might be with scripture, as he was the medium through which a part of the word of God was given to man,—not satisfied with his failure, he tried once more, and took Jesus up into a very high mountain, from which he could see all around this round globe, and there offered him all the world for his worship, when, as old Ethan Allen said, the poor devil did not own one foot of it. How he could have made out a good title, we never could see, as he did not yet, but perhaps he could have got it as he did old Job and his estate, on trial; at

any rate, he said to have offered it, but the offer was refused, and he was obliged to go with-out the worship. But Jesus told him it was written, that he, Satan, should worship the Lord His God, and let him only shut thou out, and on this scripture authority, Satan departed satisfied he could not win him, the land nor make him obey, and after Satan left—Satan before—angels came to him and ministered unto him, and we are left to infer, helped him down from the mountain, but how he got down from the pinnacle of the temple, we are nowhere told, but the inference is, that he got down by the same means that took him up there.

This interview of Satan with Jesus, does not seem to be as successful as the one he held with Jehovah in the chat about Job, but probably Jesus knew about his treatment of poor old Job, as he quoted scripture freely. There is a vast amount to be learned from the scriptures, if we can only take it all as the word of God and twist it as the sects do,—to our liking.

MINNESOTA.

LETTER FROM Wm. H. WADSWELL.

DEAR SIR:—I have been deeply impressed, this beautiful Sabbath morning, to let down on paper my thoughts, just as they come in, in behalf of a class of workers in the spiritual harvest field, who are, and have been too much neglected,—I mean our lecturing mediums.

As a class, they have truly given up all, to promulgate the gospel of peace and harmony; many of them cheerfully resigning the delights of quiet, comfortable homes; the sweet companionship of families and dear friends, to cooperate with the angel world in going about, as the Nazarene did, doing good, and dispersing the dark clouds of ignorance, fear and superstition, which have so long enveloped the whole orthodox world, as with a funeral pall, giving a fearful spiritual power to the priesthood over the souls and purse strings of their credulous followers. You and I, Bro. Jones, have seen the dire results. We have seen an angry, revengeful, tyrannical, jealous God, elevated above the heads of the people, and we commanded to worship him, as the God who does the bidding of heaven master, blindly, without the use of our reason; we must believe, because the Book and priest say so, or we are damned to all perdition, if we dare to question it.

Am I not right? Is it not a true picture of what the Church has done and is still doing for the religious world? I have taken the bitterest of the church presented to me, years ago, and drank it to its very dregs. Then why wonder that I wish those who are still bound down by the church, helpless captives to their grim jailer with the fetters of slavish fear and ignorance, may be sought out, instructed and released from their life-long soul bondage, by our mediums, in their ministrations of love.

Suppose you or I were to hire a person to do a certain piece of work for either of us, we should expect to pay the laborer something like the value of his or her work, when it was finished. Set it in this light, and the laborer of heaven, giving us time, their strength, their very life, to speak for the cause, and yet how many of them are poorly paid, or not paid at all, as the case may be. These are facts as many mediums, to their sorrow, can testify.

Now, Bro. Jones, cannot steps be taken at once towards raising a permanent fund, the interest of which should go toward the maintenance of poor missionaries, thereby insuring to them a sure pecuniary support for themselves and families. We want more mediums to lecture also. What few there are here, cannot fill their appointments except at very long intervals, especially if they are off on the main routes of travel, the railroads. Once or twice in a place every six months, is a fair average in many country towns, and that is not enough.

In Minnesota, we have a vast field for work. An eager hungry people, numbering many thousands and hungry souls, in sober earnestness, waiting to be fed with the spiritual food of life they have sought for in vain elsewhere.

It is surprising to me the interest manifested on the subject of religious reform. Wherever I have been this winter in this section of the state, among its beautiful villages and hamlets, I have invariably found the people disgusted with old decayed religion, and eager to welcome our mediums, and give them a respectful hearing.

Let steps be taken at once by the friends, to form a general missionary board, auxiliary to the one now existing in connection with the JOURNAL, with regularly appointed trustees, to hold and invest whatever money may accrue for the purpose herein named. Then let subscription papers be mailed to the friends everywhere. Let the work be pushed, with energy through the columns of the JOURNAL, and my word for it, you will succeed.

Put my name down for ten dollars yearly, if you succeed in forming such an organization. Who next will pledge in writing to the JOURNAL for an equal amount, or even less—more would be welcome—to help along the cause.

Let those of our friends who are comfortably situated, offer temporary homes to our poor overworked mediums, where they can pass for a few days at least, to recruit a little their exhausted physical and mental powers. Such homes would be paradises indeed for the time, and would be hailed as temples of peace by the weary feet of those who go forth to "beat the glad tidings of peace to an eager world."

Minnesota City.

For explanation of your Post Office address and credits, see editorial head on 4th page.

Written for the Religio-Philosophical Journal.

Magdalena.

By the Author of "Media," "The Mad Actress," "The White Slave," "The Specter Rider," "The Slave," etc.

CHAPTER I INTRODUCTION.

"Ha! ha! ha!" echoed again and again in the merriest of mirth, from the bony lungs of a company of "gay girls," seated round a large table well filled with the various and palatable viands of a sumptuous feast. Holding up their well filled glasses a moment in the bright gas light letting from the brilliant chandelier over their heads, they struck them together with a ringing sound, in glad response to their leader's merrily given toast.

"The beautiful Jewess," as by many she was known, was indeed a lovely and remarkably beautiful creature of that down-trodden, but at length rising race, the Jew. In stature tall, she possessed a figure and form finely developed, and graceful to a degree; eyes of glassy jet, which, in their enchanting magnetism, dazzled with the warm fire of unquenchable love; ringlets of hair profuse, yet well and easily kept, and which flowed back from a moderately arched brow, clear and truthfully open, dallying with her fair lips and shoulders.

Guilford Craffon, chairman of the feast, was a tall handsome youth of some leisure, and in years scarce one and twenty—fresh from a Pennsylvania theological seminary. His acquaintance with Richard Le Bon was gained at a late Hebrew festival, and it being whispered that Le Bon had perhaps, courted the veins of the "promising" student of "divinity," he was well received by her, and, in consequence, attended a very favorable impression. On the right of Guilford Craffon at the feast, and just quaffing another glass of champagne, sat a man whose eyes, perhaps, not more than three and twenty years, and yet Tom Henshaw sports the third interest in a mercantile house on third street. He is short in stature, and thickly set, with short black curling hair and black eyes.

On the left of Craffon, and lost in the spicy aroma of a choice havana, as if enumerating the brilliant gains resulting from the sale of several thousand dollars worth of lottery tickets, "policies," etc., sat Ketchum Goldy, Esq., attired in a superb suit of spotless black. A large profusion of jewelry, "embellishments," &c., over his person, bespeak him with many a rich man. He has been in the lottery business ten years, and won and lost perhaps many fortunes.

Next to Goldy sat an exchange broker, whose hilariously offered toast, the "upward tendency of gold," had just been drunk with a hearty zest. Next sits a market street clothier, and the next, Curran Le Roy de Chermou, a medical student from Louisiana, who proposed in answer to the broker, the "profession," which being drank in gladness, Chermou relapsed into a perfumed reverie, in which he appeared bent on smoking himself into a diploma. Near our medical "student," lounged a precocious youth, a student at law.

"Guilford Craffon, hold!" fiercely spoke our law student starting up. "I permit not even my friends to bandy the name of the girl I love around the drinking board. Drink they who will, I will not."

And Linwood Suffolk tossed the contents of his glass on the floor, then at fly left the room. Descending to the street, he hastily sought his own apartment at another hotel. Thirty minutes after visiting the theatre, said Craffon, he sought the companionship of the "beautiful Jewess," and as he entered her presence, he stepped, as if impelled already treading the enchanted bowers of a celestial, saluted as he was, with a charming selection from a popular opera into which the gifted Rachel seemed to pour all the sweetness and pathos of her well-cultured voice, filling the richly appointed apartment with a volume of the sweetest music, soul thrilling and auditive. In raptures, his impassioned tongue murmured her name. She smiled graciously.

"Rachel, I understand my heart truly, this happy evening. I—love," faltered the enchanted Craffon. "Please sing that song again," he continued.

Guilford your tones are music, richer far to me than my own poor voice."

The Jewess warbled rather than spoke. "Your pleasure, dearest, is happiness to me."

He pressed her hand in love, and on her own half-averted brow, printed a glowing kiss. Rachel Le Bon looked with all the fervor of her ardent and impulsive nature, and Craffon's attractive address, affable manners and sylvan tones of winning speech, circled her as in a magnetic spell.

CHAPTER II DEPENDENCY.

"What a world is this! Here am I almost destitute in a large city, and none but one who cares for me; yet even her friendship and esteem is denied to me. Would to heaven I were dead."

Such were the gloomy ejaculations of Linwood Suffolk, as he hastily entered his room on the evening of a dismal day, and cast himself on his couch in a heavy and gloomy anguish.

"Tut, tut, tut, my Linwood, my boy, what means this tragic raving, eh? About to make your debut in the tragic mope," said Guilford Craffon just entering.

Linwood then instantly sprang to his feet somewhat abashed, and with a forced smile endeavored to laugh away all signs of dependency. But the weak effort was all in vain; he had allowed the demon despair to sport already too long with his brain.

"What is that I just heard you say? Out of money, and without friends, Linwood, you know that is not so. Without money you may be; but without a friend, no! Here accept this, and let me exchange friendly words, the sacred signet of our mutual confidence," said Guilford Craffon, dividing with Linwood the contents of his purse. But as for a moment, the latter's mind reverted to their late difficulty at the banquet, he gazed upon him in perplexing doubt, and a weak smile flitted over his face, he said:

"Guilford Craffon, what mean you by this, No, no, you may be sincere, but I can not receive them from you."

"Pshaw, man! don't play the boy—take it and use it."

He placed it in the half-brinkly hand, then concluded:

"Now, Linwood, I do not do this to purchase your confidence; but come, make a clean breast of it; inform me of your difficulties and why it is that you are thus shrouded in gloom."

Linwood's eyes moistened, as he began:

"Guilford Craffon, I thank you for your kindness. The sympathetic pliations of your generous heart in this act of friendship are indeed refreshing, encouraging. In reverting to my grief, I must not speak of that; but of the attachment I bear towards Grace Ellsworth, your slightly known. 'Tis my own soul alone that can

tell how deeply indeed I love her; for since first we met, such is the intensity of my passion, that her presence seizes me, and I am almost in my very existence—so that without her, I do not care any longer now to live. Unless I can fully call her mine, this world contains no more happiness for me. Guilford, you know when I first came to this city I possessed means; but I have been unfortunate, and though I have written to my guardian, and he has been sojourning in Europe, he has not the smallest assistance. 'Till the present, I have tried to hope even against hope—yet this very evening, as my angel Grace and I sat together at the front casement, looking out into the beautiful moonlight, watching the bright twinkling stars, and wondering which of them should be our home when I have become immortalized, her lovely head with its wealth of silken curls rested confidingly on my breast, and if the gentle throbbing of her pure heart to mine possess a language, it is that she is mine, forever mine. I was about to seal our happy betrothal, when we were rudely disturbed by the opening of the door, and her parent, Mr. Ellsworth strode into the room, and confronting us with an angry frown, said:

"So my conjectures have not been false, I am deceived no longer. Grace, arise and leave this young man with me."

"Trembling like the startled fawn, she obeyed promptly, and left us to ourselves."

"Sir," said he to me sternly, "is this the way she steals into my premises? Arise and get thee gone, ere I place thee in the power of those appointed to take charge of such as thee. Arise! I see. Leave my house and enter it no more."

Guilford, while thus addressed like a dog, a thousand impulses rushed uncontrolled through my soul at once, but they overcame each other and so without articulating a single word of expostulation, I arose and hastily left—entered the street, and in a perplexing maze of love, hope, fear, and despair, hurried away, I knew not whither, and the evening of the following day would have been my death, but they flitted by me, and in a frenzy I hurried on and entered here in the state of mind, in which you have found me. Would to heaven I possessed the ready means of ridding myself of this aching, thing called love."

"Tut, tut, Linwood, speak not so. Be a hero in the strife. Shake off this spell of dismal gloom, and prepare for a more determined effort, for the fair hand of the lovely Grace. Faith heart, you know, never won a fair lady. I! as I can come, cheer up; for if Grace really loves you, and I do not doubt she does, you can yet make her yours."

"God! Guilford, how? If you know a way by which we can meet again safely, speak."

"You can without difficulty; address her a note requesting an interview away from home."

"Thanka, Guilford, I see. How stupid in me, that I could not see it before. Your words have indeed breathed new life in me."

She loves me I know. But the old man is inexorable, and so watchful of his jewel that I fear she scarcely dare venture on a clandestine meeting with one whom she has already been forbidden to see."

"Still there need be nothing lost in writing."

"Nothing. I'll attempt it."

And so Linwood Suffolk concluded, little dreaming that he had just unobserved himself to a rival in whose veins coursed a passion for the fair Quakeress quite as burning and ardent as his own, and whose disposition was that he would have no scheme untried, even the making the path of friendship, the better to accomplish his own part in the chequered game of love.

CHAPTER III THE INTERVIEW.

Receiving a favorable reply to his gold-embossed note, Linwood Suffolk started on the following evening for the place of their meeting, by "moon-light alone," near the great city park. He had waited only a few moments, when faithful to her word, the beautiful Grace came tripping timidly along. Joining company, they hurriedly crossed to the west side of the bridge, and turning down the river road, gained a secluded retreat among the trees and shrubbery. Grace was the first to speak.

"Oh, Linwood," she sighed, "why hast thou required this of me? I am in constant fear that pa watching me so closely, has already missed and followed me."

"Nay, my dearest, fear not, but trust in me, I will shield and protect thee with my life," Linwood murmured, pressing her hand.

"When I received thy note, Linwood, I was long in doubt how to act; but when I thought again of our last sad parting, I was moved to see thee once again, and I fear even now, I have acted unwisely."

"No, no, dearest say not so. You have afforded happiness unspeakable to me, and strengthened our mutual esteem."

Seating themselves, Grace continued:

"Yes, Linwood, it is pleasant to converse thus undisturbed, amid the lovely beauties and night melodies of charming nature. Still we must be prudent."

"Dear Grace, your parent is opposed to our meeting, our union without you I can not live. Oh, then, lovely Grace—fly with me, where we may always—"

"Linwood, rise, speak not so. Arise and let us go hence."

Grace had started to her feet. Suffolk had scarce arisen, when turning he encountered the fierce glare of her horror-stricken father behind him. Poor Grace uttered a scream and fell to the ground in a swoon.

"Thou impudent villain,—is it thus thou art bent on stealing away my child? Did I not charge thee never to see her again? Then how hast thou contrived this unhappy meeting?"

The old man roared at the trembling Linwood in threatening tones and in his uncontrollable rage let fall a severe blow with his cane on Linwood's shoulder.

"Stay, old dotard,—the latter cried smarting with the pain. "Strike again and I'll—I'll—"

"Impious, insolent, would'st thou threaten me? Take that for thy insolence, and that and—"

His heavy cane descended in quick succession about Linwood's head and shoulders, beneath which he sank back senseless to the earth. But starting to his feet suddenly and as the blood spouted to his mouth, maddened with the mortification of his defeat, the old man and both fell to the earth together.

Grace having recovered partially, fell again frantic to the earth.

It was now that Guilford Craffon, having previously informed the old gentleman of his daughter and Suffolk's contemplated elopement, whereat the old man roared at the trembling Linwood in threatening tones and in his uncontrollable rage let fall a severe blow with his cane on Linwood's shoulder.

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fol bosom filled with contention, rose and left like the waves of the troubled sea. She went not, but sleeping out from her concealment into a side path, retraced quickly by a circuitous course her steps homeward, to wait Craffon there and accuse him of his treachery.

CHAPTER IV. DECEIT.

Unsatiated with our last scene, we hasten to offer one which, though not without its sombre shadows, is yet we shall hope not without its charm of beautiful sunshine.

In mid afternoon, and in the midst of the charming season of an autumn Indian Summer, two men, mounted on fine spirited horses, were moving leisurely along side by side, over a little forested road meandering through the most picturesque parts of the interior of Pennsylvania. Autumn with its golden fruitage, had crowned busy industry with plenty, and the scene of mountain, hill and dale, and the leafy forest, was glistening in all its richest and variegated dyes, beneath the cheerful rays of a mid-Autumn's sun. Given at times, as they were, to the contemplative mood, our travelers were not disinclined to enjoy at their leisure, and with an ardent zest, the rich feast here offered them on every hand in the picturesque landscape.

But turning suddenly from the expression of his unbounded admiration of the varied natural beauties through which they were now passing, to the metaphysical, one remarked to the other.

"A very Eden, this, Guilford. Happy place for love in a cottage. No need of arbitrary law to sanctify marriage in such a place."

"Ah! Somerville, what's that I hear. You're been partaking, too, of that disorganizing 'heaven,' with which so many of the 'strong-minded,' so-called, are sowing society,—have you? Ah, George, calamitous and sad will be the day when impudent innovation shall at last succeed in breaking down the restraining force of civil law from round the marriage institution, the bulwark of our social defense."

"I am free to allow, Guilford, that society in general appears yet far from being prepared to accept and profit by such a condition of freedom. I mean that pure state which can be attained only by the voluntary spontaneous love and practice of the truth. But, Guilford, you have necessarily given the Biblical Scriptures a misdeceivable study. Orthodoxy has long insisted, and still desperately insists on the strictest observance of the 'divine' law, as theologians term it, of marriage. Tell us what constitutes pure marriage?"

"Well, George, candidate as I am for the ministry, it will not do for me to go back 'on the book even with you out here, amid these wilds of picturesque natural scenery. The example in the Bible is too good to be lost. The law that man should be the husband of one wife, and Moses in legislating for the Jews, was very exacting and careful."

"Do not attempt to force me into an unwelcome position, Guilford. I am not an advocate for polygamy. My question is, What is it that constitutes pure marriage?"

"Well, for the sake of marriage, we find the Bible insists throughout. The scriptures of the Prophets, the Apostles and Jesus, are an unbroken unit on this point. Marriage is both a moral and a civil institution."

"That last, Guilford, is the best point you have made. But my mind my feelings impel me to find fault with it, the almost universal mistake committed to men and women,—especially the latter, viz the compulsory control which the civil law seems to give them, more, much more, than the moral deeper and more pure and permanent aspect of that sweet and kindly force, the binds unbrokenly together, two souls with but a single thought; two hearts that beat as one."

"He! ha! Somerville, you dilate finely on the 'peculiar institution.' The 'poetry' of marriage is all very well for those who have the leisure to indulge it. But with the mill in, Linwood, I am the more rugged prose of the 'indication' that is enjoyed."

"Yes, Guilford, you are right, and it is a sad thought that to the world's producing masses, instead of proving their greatest source of joy, giving them length of days in the land, it is really a galling yoke of legal and unmitigated slavery to them. But there is no law in the land, Guilford, capable of conferring on human souls a perfect and pure wedding. The virtue, or the supposed 'honor' that requires the defence of the civil law to restrain and compel to the right, is scarcely worth the name. Genuine virtue is voluntary and can not be compelled."

"When I received thy note, Linwood, I was long in doubt how to act; but when I thought again of our last sad parting, I was moved to see thee once again, and I fear even now, I have acted unwisely."

"No, no, dearest say not so. You have afforded happiness unspeakable to me, and strengthened our mutual esteem."

Seating themselves, Grace continued:

"Yes, Linwood, it is pleasant to converse thus undisturbed, amid the lovely beauties and night melodies of charming nature. Still we must be prudent."

"Dear Grace, your parent is opposed to our meeting, our union without you I can not live. Oh, then, lovely Grace—fly with me, where we may always—"

"Linwood, rise, speak not so. Arise and let us go hence."

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so easily here in this valley,—it is really a beautiful picture."

As the horses cantered over the low rustic bridge which seemed to form the entrance to the village, a group of milk maids just returning from the near dairy pasture beyond, hearing the sound, looked up, and then stepping hastily aside stood quietly together in the grass for the horsemen to pass. The rustic landscape thus unconsciously formed was, in its natural simplicity, indeed picturesque, which caught at once the quick eye of each of our travelers, and they slackened their pace to admire.

To be continued.

Speakers Register.

Speakers Register and Notice of Meetings

We are sick of trying to keep a standing Register of Meetings and of speaking without a hearty co-operation on the part of those most interested.

WE HEREBY shall register such meetings and speakers as are furnished to us by the parties interested with a pledge on their part that they will keep us posted in regard to changes; and in addition to that, EXPANDED AND ENLARGED, we shall add in the circulation of the JOURNAL, both by word and deed.

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O. Vannie Allen, Stoneham, Mass.
Mrs. Orrin Abbott, developing medium, 127 south Clark St. room 16.

Rev. J. O. Barrett, Glen Beach, Wisconsin.
Dr. J. K. Bailey, box 244 Joplin, Mo.
Adelle L. Ballan. Address Chicago, care of Rational-Psychological Society.

H. T. Child, M. D., 631 Race St., Philadelphia, Pa.
Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co., Ind.
Dr. H. F. Fairfield will deliver Tracts to Lecture. Address Ancora, N. J.

A. J. Fishback, Sturgis, Michigan.
G. Graves, author of "Biography of Satan." Address Richmond, Ind.
Mrs. F. A. Logan, care Religio-Philosophical Journal.

Dr. Wm. B. Jocelyn, Lecturer.
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Dr. Samuel Underhill, No. 121, 22nd St. Chicago, Ill.
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A. B. Whiting, Albion, Mich.
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K. H. Garrison, Princeton, Iowa.
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Dr. G. Newman, lecturer, 286 Superior st., Cleveland Ohio.
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(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XIII.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

The Philosophy of Inspiration more fully considered.

Through five long articles, we have traced the history and career of Jesus, revealing many facts in connection with his early life and development not heretofore known, and yet the narrative of facts is not yet completed. The incidents of his youthful pilgrimage on earth, amid those scenes which circumstances naturally cast him in his interviews with prominent persons, and the remarkable utterances that escaped from his lips, stamped him as the phenomenon of the time in which he lived. Really, he was an enigma to the wise men and pharisees of his day and age of the world. The old Jewish religion, the superstitions of the people, the darkness that seemed to overshadow the land and cast a shadow over the works of man, rendered his advent necessary. Nor did he come into the world until that period had arrived which had been marked out by the wise sages who had him in charge. At an auspicious moment, he came forth a shining light, giving utterance to those sublime expressions that dot like so many gems the pages of the Bible, throwing a halo over that book which under no other circumstances could it have possessed. His nature was so completely under the guidance of the Spirit Circle that had him in charge, that, seemingly, his very thoughts were infused with that divine character which they alone could impart.

Being clairvoyant, clairaudient, and in such close rapport with his spirit guide, he was often induced to ejaculate, "I and my father are one," alluding to the Lord who stands at the head of the grand Harmonic Circle that had him in charge. In that expression he only indicated the close rapport that existed between himself and those superior minds that had conceived him from the foundation of the world. The Bible, then, has a vein of supernal light impregnating its dark pages, and imparting thereto many sparkling gems of beauty and love, deprived of which, it would be like the desert—without flowers and gurgling springs that occasionally dot its dreary surface.

He was the shining light of the day and age of the world in which he lived, and the rays thereof penetrated every nook and corner of the inhabitable earth.

In his early career, we find many things worthy of our attention. We have traced the philosophy of his development through those gradual workings of his spirit circle in projecting on his sensitive nature those "mind shades" which do so much in preparing him for the field of usefulness that he occupied on earth. In a preceding article, we took into consideration the process required to prepare his mind for that influx of inspiration that always attended him. The spirit circle who had him in charge, worked systematically and in accordance with those laws that make no failure, that always arrive at results well known. This inspiration that existed in him is worthy of investigation. The little dew-drop, as it settles on some faded flower, comes in rapport with its leaves and inspires them with new life; the zephyr, coming from southern climes, and fanning the cold plait, inspires with fresh vigor, and under their efforts it produces the bud, and then the inspiring influence of the rain causes it to expand into a rich beautiful blossom; the warm sun, hugging with his human instinct the little seed to its bosom, in-

spires it with new emotions, and under its exhilarating influences, it produces the golden stalk of corn. Inspiration is everywhere in all nature. Not a bud blossoms, bearing upon its bosom rainbow tints, and exhaling the fragrance of ambrosial climes, but what does so under the inspiring influence of air, water and air—its three guardian angels.

In nature, there is inspiration grand and beautiful. Under the inspiring influences of nature's forces, we see the vivid flash of lightning, or hear the terrific crash of the thunder-bolt, or feel the earth tottering beneath our feet.

Inspiration everywhere and in everything! The little pebble on the sea shore can inspire you with its varied history and career on earth. The tree that stands king-like in the forest, defying wind and storm, can tell you of the cunes its limbs and massive trunk have witnessed.

The little shell that is hidden in the mountain side, has a history concealed within its bosom, which it stands ready at any time to impart to mortals. On it are written the convulsions of nature and the scenes it has witnessed during its earthly career. All things are engaged in writing their own history.

Nothing is lost. No sound is uttered that some object in nature or art does not record. No scene is enacted that is not inscribed upon the "sensitive plate" of nature, which can be seen in accordance with laws previously unfolded. But how does the little pebble impart its history, and tell of the scenes it has witnessed? How does the piece of wood brought from a Roman temple, that has stood for thousands of years, impart to us the battles it has seen, the speeches it has heard, the numerous scenes it has observed, and the grandeur of ancient times, imbedded within its silent bosom?

Well, we will pause a moment here, retrace our steps, and take into consideration the development of the inspiration of Jesus, then we can unfold to you how nature inspires mortals.

There is a deep philosophy connected with this inspiration. Its development is gradual and it is brought about in accordance with certain well defined laws.

Impregnating the whole system is what we term animal magnetism. In certain portions of the body it is very dense, depending, of course, on the character of the constituent parts thereof. This animal magnetism is the life element of our nature, as it were, or the animating influence thereof. It has its nucleus in the brain, and follows therefrom the various ramifications of the nervous system. The bones are almost destitute of it, while the nervous system is fully charged with it. This magnetism when partially displaced (rendered negative, which is equivalent thereto) from any portion of the system, leaves the parts in an insensible condition, its degree depending, of course, on the amount of magnetism remaining, or the negative state thereof.

This magnetism in certain persons is under the complete control of the mind. As is well known, the blood, gross as it is, its circulation can be greatly interfered with by the action of the mind. Some persons can by the influence of the mind alone increase the movement of the pulse, at least 15 a minute, or can throw a superabundance thereof to any part of the system, creating an unnatural warmth there; the constant attention of the dyspeptic to the stomach, throws to that organ an undue quantity of blood, rendering a cure almost impossible.

Now, this magnetic element of the system, under certain circumstances, is almost completely under the control of the mind, and a finger, hand, arm or the brain, can be depleted of the same and rendered insensible.

With Jesus, this magnetism of his system was under his complete control, rendered so by his spirit circle who had him in charge. In their action on his brain his embryonic condition, they prepared the work. For a certain time each day, his embryonic brain would be depleted of animal magnetism, and thoroughly charged with spiritual magnetism, and it was through the instrumentality thereof, that they gave to him those "mind shades" that shaped his future destiny. These "mind shades" were often imparted through the instrumentality of the mother, by first depleting her brain of animal magnetism, and charging it with their own spiritual magnetism, and then projecting on her mind those scenes that they desired. The spirit world could not inspire Jesus through the instrumentality of animal magnetism. That was too gross, the force they were under the necessity of so operating upon his brain that they could deplete it of animal magnetism and charge it thoroughly with spiritual magnetism.

Now, we desire to say here, that many mediums that are inspired, receive their inspiration from a very low plane. Their brain is first depleted of its magnetism, and charged with that of a low order of spirits, which is only a trifle higher (or much lower, perhaps), and the result is, but little intelligence is manifested.

Now, you take a person whose moral character is above reproach, whose life has been distinguished for morality and virtue, and the magnetism of his system may be so gross that a high order of spirits, those whose nature has become refined, cannot displace it, and therefore can not influence him; hence those spirits that are comparatively on a low plane are the only ones that can exert an influence upon him.

In the discussion of this subject there are other matters we desire to explain. The human mind is not material, but spiritual. It takes cognizance of material bodies and scenes through the instrumentality of this animal magnetism, which is the connecting link between mind and matter. Spiritual magnetism is the connecting link between mind and spiritual bodies and scenes. Spiritual thoughts can not be transmitted through this animal magnetism, hence the necessity of depleting it, or rendering it negative, and supplying its place with ethereal magnetism, for the transmission of spiritual thoughts. Throw a stone in a muddy pool, and no ripples or undulations on its surface follow. A spirit thought, or a thought from the mind of a spirit

coming in contact with gross material magnetism, can no more effect it, than would a stone thrown into a muddy pool. A spirit that is on the material plane, can to a certain extent effect this animal magnetism, and impart his thoughts to the mind. The reader can see the necessity, then, of a high order of spirit, in order to inspire a person, to deplete the animal magnetism from the brain, and supply its place with spiritual magnetism, which alone can convey to the mind the ideas they wish to impart.

Jesus was highly inspired. In fact, we do say that no other person ever existed, that had thrown around him all those appliances requisite to develop as perfect a man as he. Look at that massive forehead, deep blue eyes, clear expression of countenance and dignified bearing. His soul was tuned by angel fingers, and they played thereon as they desired. We love the noblest of men. And as we come in rapport with those who have studied his history, our soul expands with emotions of love for one so pure, and good, and true. No licentious thoughts ever entered the chamber of his mind, to diffuse there an unhealthy, poisonous influence. It was lit up with those gems of thought that emanated from a high source, and they sparkled on his countenance, and wreathed in a glorious halo of light his features. Whether in the temple talking with the doctors, or on the hill side engaged in solemn prayer, or leaning on the bosom of Mary the daughter of Lazarus, and breathing in her ears the solemn vows, of love, or healing the sick or disputing with the Jews, his soul was filled with the grandeur of his mission, and it is no wonder that he declared, "I and my Father are one," meaning the Lord who stood at the head of the Spirit Circle that had him in charge. We feel, then, while perusing these articles that he was really a great man, in every sense of the term. Webster's mind was colossal; Randolph's, angular, but brilliant; Clay's, meteoric like, could dazzle and bewilder, but that of Jesus was of such a comprehensive turn that the spiritual as well as the material could be easily understood by him.

It was our intention in this article to explain more fully the inspiring influence of nature, and nature's work, and give the true philosophy of those complex principles not understood by many of earth's children. The temples of ancient Greece can now tell of Spartan splendor and greatness; the hills of Gethsemane tell in thunder tones all about the crucifixion; Jerusalem, its streets and an ancient synagogue have imprinted upon them the speeches of Jesus, and they impart the same to the Spirit World. Ah! children of earth, you illy appreciate the grandeur of the universe of God. Could you behold the wise sage of the Spirit World, standing by a Grecian temple, reading therefrom the thundering speeches of Pericles, the brilliant thought of Demosthenes, the sayings of Thales, the anguishes of Esop, you would wonder at it, and then yearn for a higher condition in life yourself. Strive, then, and render your life useful, by active exertions in the cause of right—breathe no impure thought, do no licentious act,—lift those up below you,—encourage the down-trodden and weary, and endeavor to be like him whose early history and development we are giving.

We aimed to give in this an account of his interview with the Doctors in the Temple, but space forbids.

VOLUME EIGHT.

With this number, volume eight of the RELIGIO-PHILOSOPHICAL JOURNAL, commences.

We need not promise our patrons a better paper than we have ever given them before, as Progress is our motto. We shall continue to keep our eye single to that purpose. This is a wonderful age, and the JOURNAL is an exponent thereof. It emanates from the fast city—Chicago, and by some is considered a fast paper. In one sense, at least, it is. It keeps up with the times—the fast times of spiritual phenomena. To do so, it has to be fast. Slow coaches are out of date. Radicalism in every thing suits every body but old fogies, and to them even, our paper is well adapted, because it is the very thing that will move them, however unwillingly. They will read it because it is such a terrible paper.

That the people appreciate the JOURNAL, is evident, from the demand for it. During the last few months, we have been trying to get a supply of back numbers on hand, and supposed we had printed a sufficient number extra, to leave us three or four hundred surplus at the close of the volume, but such has been the demand, that at this present writing, every copy is in demand.

We commence the new volume with two thousand extra copies, so as to supply the numbers which will contain the new story,—running through some eight numbers, complete. Our friends who are now making such laudable efforts to circulate the paper, will please bear that fact in mind.

In conclusion, we wish to express our indebtedness to the numerous readers, who, almost without an exception, have sent us, and yet promise to continue to send us new subscribers. It is to their exertions, almost entirely, that we are indebted for the unparalleled success of the JOURNAL, during the last three or four months. And we feel assured that so long as we redouble our efforts to improve the paper, they in a like manner, will continue to urge upon liberal-minded people the necessity of giving it a prompt and hearty support.

MRS. ADDIE L. BALLOU.

Who has been lecturing with great success in various parts of Missouri, is now in Kansas. She lectured at Olathe, to crowded houses, and was enthusiastically received. In Olathe, liberal sentiment is gaining ground, and we are glad to note the fact. Spiritualism there a few months ago, was derided, and those who advocated its claims were regarded as insane. The writer of this passed through a storm there, of hatred, contempt and vituperation; on account of his devotion to the cause, but still he has lived through it. The cause will triumph here, as it has in other places, and soon those who hated Spiritualism, will learn to treat them with respect.

The Spiritualists in Kansas will find Mrs. BalloU an able advocate of our cause, and we predict for her a cordial greeting from the liberal side of the state. The never fails to interest her audience. No doubt the various societies in the state will secure her services.

BOILING OVER.

This is really a curious world, and we hardly understand it. The Irishman who, when about to fight a duel, insisted that he should be allowed to stand six feet nearer his antagonist than he did to him, on account of being extremely near sighted, only gave a very pretty illustration of human character, for everybody understands quite well that "you" like to be about six feet nearer your neighbor's business than he is to yours. This idea, then, of the Irishman, was really illustrative of human character, although he did not intend it as such. The world to-day is boiling over with curiosity, and each one is trying to get about six feet nearer his antagonist than his antagonist is to him.

Well, "antagonism," many times, really does good. This boiling over with meanness procured for the various orthodox churches a Savior, and the consequent redemption of all from their sins. Where would the various orthodox be today, if it was not for that boiling over on the part of the Jews, and the subsequent crucifixion of Jesus? The individual who never boils over, never boils at all, and the consequence is, he amounts to nothing—never creates any feeling in the world. Mother Eve first boiled over with curiosity, and the consequence was, she partook of the forbidden fruit, and then it was that God boiled over with anger, and didn't he, really, really. We see him now in our imagination boiling over with anger, as with the arrogance of an aristocrat, he walked in the garden of Eden, and said, "Adam, where art thou?" This boiling did not subside soon. Eden then boiled over and drove poor mother Eve out of her beautiful home. While God was boiling over with anger, he cursed the earth, and then that boiled over and produced vexatious weeds and poisonous herbs. Then the animals caught the infection; they boiled over and lost their innocence. Really, troublesome times everywhere! There seemed to be a grand boiling over all around. The devil boiled over with fun in causing God to boil over. Indeed, at the first dawn of creation, just after the "morning stars sang together," there seemed to be a general boiling over. The devil boiled over with fun; Eve boiled over with curiosity; father Abraham boiled over with love for his wife and was led astray by her. God boiled over with love for his children, and became a tailor and made garments for them. Eve bore two sons. No sooner did they arrive at manhood than one of them boiled over, and slew his brother. Trouble every where, everything seemed to be boiling over. God didn't seem to be successful in anything. Everything he made appeared to boil over, and there was difficulty with everything he undertook. He boiled over himself, and why should not his children follow suit. This boiling over has caused the people a great deal of trouble. The world boiled over with sin, and God sent his only begotten son to save it. Abraham boiled over with lust, and took to his bosom Hagar. Solomon boiled over with love for women and procured several hundred wives. Well, the world has never been free from boiling over. God is boiling over every day, being angry with the wicked. The wicked boil over, and do many mean things. The earth itself becomes disgusted and boils over on the top of a volcano and inundates the surrounding country. The heavens boil over, and the thunders roll, the lightning flashes, the patterning rain drops come, and a deluge is the consequence, and millions of dollars in property destroyed. Herod boiled over and ordered the destruction of all the children under a certain age. Noah boiled over when he was heavily drunk, and any orthodox can tell you the result. There is no end to this boiling over—it is everywhere. Did you see that minister in the pulpit praying fervently? He is boiling over with lust, and to-morrow he elopes with the daughter of one of his parishioners. Since Eve boiled over with curiosity, there has been a ceaseless boiling over in all parts of God's vast universe. We never liked Eve for boiling over in the manner she did. We never think of it without boiling over ourselves. Since her time, the world has been cursed with boiling over, and with efforts to get six feet nearer your neighbor than he is to you. We never expect the boiling over will cease. In fact the world likes it somewhat, or it would not boil over for nothing. Well, this boiling over is significant. It teaches a grand lesson. It points to mother Eve first, as boiling over, then to God. In fact, nearly everybody is boiling over. The old man is boiling over with a desire to die or become young again. The young are boiling over with ambition, with love or something else. Men must boil over in some direction. Some let their meanness boil over and it is this which fills our penitentialia. Others let their misanthropy boil over and they laugh till their sides ache. It is well to boil, to boil over, too. We wouldn't give a cent for a man who don't boil. Webster boiled over with eloquence, so did Clay, Randolph and Col. Baker Boll, then. You who desire, let your veneration boil over, and utter long prayers, without meaning or sense. You who are boiling over with meanness, just join an orthodox church, and you probably can conceal it from men. Give me the man who is boiling over with goodness; whose soul is full of sunshine; whose features are wreathed with a generous smile, and who desires to better the condition of humanity. It is essential to boil over at times. Who don't boil over? Show me the man, woman, or child who don't boil over occasionally. Yes, the world is constantly boiling over, and it is well so. Exuberance of feeling in any direction must occasionally boil over—no mistake. When you see a man boiling over, don't allow yourself to boil over at the same time. We never saw two ladies boiling over at the same time that it did not cause a fuss. If more than one, trouble will surely arise, and difficulty will exist generally. Some ministers let their voice boil over; others their love; others their passions—the first causes an uproar, the second jealousy, the third the loss of character on the

part of some of his parishioners.

We never expect this boiling over will cease. But all should be careful that when boiling over, it should be in behalf of truth, justice and right. Don't pattern after the orthodox God, who boils over with anger and punishes the wicked forever and ever, but rather cultivate those faculties that will generate within the mind that which will cause you to boil over with those traits of character that distinguish the true, noble, and pure.

Boil over with goodness and charity, and life will become pleasant,—you will attract around you those spirits that will assist you in your ascent on progression's ladder, enabling you to rejoice, that, in boiling over, no one suffered therefrom, but all were made better thereby. But mankind can "slop over" as well as "boil over." In regard to the former, Beecher says:

"I suppose I do slop over sometimes. Well, I never saw a pan full of milk that did not slop over. If you do not want any slopping over, takes a pint of milk and put in a big bucket. There will be no slopping over then. And a man who has only a pint of feeling, in an enormous bucket, never slops over. But if a man is full of feeling, up to the very brim, how is he going to carry himself without spilling over? Life cannot help it. There will be dripping over the edges all the time. And as every flower or blade of grass rejoices when the rain falls upon it, so every recipient along the way in which a man with overflowing generous feeling walks is thankful for his bounty. How to carry a measure full of feeling, and almsgiver it without making any mistakes, I do not know, nobody knows, nobody ever did, and nobody ever will; so we must take it and get along as best we can. Life is a kind of zig zag anyhow; and we are obliged to resort to expedients, and make experiments, and learn from our blunders, which are inevitable. We find out a great deal more from men's mistakes than from their successes."

LETTER OF INQUIRY.

BROTHER JONES—Will you, for the benefit of your numerous readers, answer through the JOURNAL the following questions, according to the best of your judgment and experience? I ask your decision, not that of the spirits, judging that your opportunities have been ample to "try the spirits," both in and out of the form, and that you must, before now, have arrived at a definite conclusion in relation thereto, based upon philosophical principles.

1st.—Do spirits require food as we do, to be maintained and digested in the same manner?

2nd.—Are they subject to injury by accident, disease, and to death?

3rd.—Do they perform mental labor; build houses, till the ground, implements being required therefor?

4th.—Do they have the power to move through space from planet to planet, by mere force of the will?

5th.—Do they aggregate?

Yours, in the pursuit of truth; D. G. MOSKES.

Mosherville, Mich., Feb. 24th, 1870.

REPLY.—Spirits on being born into spirit-life, or from the material to the spiritual plane of life, differ in their wants and desires.

Every desire can be gratified upon the spiritual plane of life.

Those who live and pass from material life with all the faculties found in the base of the brain, in full activity, will naturally seek for their gratification on entering upon the higher life, for the reason that they have no knowledge of the delight of living in the higher faculties. That they will find corresponding means for their gratification, we doubt not. The gratification will be of a spiritual nature, and psychological in character, and yet will be gathered from material surroundings.

They love to be in rapport with their old associates and surroundings.

We masticate and digest mental food—so to speak—not with physical organs—neither do those who are above referred to.

They do propagate,—thought; and if the question is intended to extend to the propagation of the human species, we answer emphatically, yes,—by making conditions favorable for the development, through proper and legitimate means, from germs which have ever existed.

Do human beings on this plane of life do more?

The spiritual plane of life is so far removed from the physical as to be free from physical diseases or accidents.

They undoubtedly perform labor which corresponds to mental labor—spirit being a power in itself,—when it intelligently moves, all grades of matter are subject to it. By intelligent will-force, all things desired are brought into actual being and made subservient to the use designed.

We hardly expect to be understood by many of our readers, upon this most interesting subject, in this brief reply. Yet it will doubtless elicit thought, and lead to a more extended discussion of the subject.

Personal and Local.

Mrs. Wilcoxson is still in Texas, and from the notice of the press at Austin, she is doing a good work. She is an eloquent and able advocate of our philosophy, and, of course, will be well received wherever she goes. Her address is in care of F. Bremond, Houston, Texas.

The Woman's Suffrage Association of Kansas meets semi-monthly.

Emma Hardinge is lecturing in New York this month.

J. Madison Allen has returned to New England, after an absence of nearly two years. He is lecturing at Lynn this month.

A. B. French has returned to Ohio, and can be addressed at Clyde.

C. Fannie Allen lectures during May in Milford, N. H.

Miss Miranda S. Carleton has been elected Superintendent of schools for the town of Andover, Vermont.

The old veteran in the cause of general reform, Dr. Samuel Underhill, is still in Ohio. He lectures, heals the sick, and develops mediums. We will publish an account of his doings next week.

F. R. Lawrence, inspirational speaker, of Ottumwa, Iowa, has entered the lecturing field. The Spiritualists of Ottumwa would like to secure the services of a good developing and test medium.

Harriett Angell is lecturing in Floyd county, Iowa.

We learn from Will C. Elliott that there was a discussion at Anderson, Ind., last month, on this question:

"The Bible is of human origin. It abounds with errors, contradictions, and inconsistencies, and the belief in its divine authority is injurious to mankind."

Rev. Warren Smith, Spiritualist, and Rev. J. Franklin, Campbellite, were the disputants.

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the New York. Currier said upon leaving the university, "It teaches the higher relations of man and woman, and the human environment."
Friedell says: "poorly taught."

